

The Innermost of Manhood.

AS ELUCIDATED BY CHARLES DAWBARN, OF CALIFORNIA.

That Intelligence is a manufactured article, compounded from matter and force, seems to be the settled belief of certain scientists. Prof. Loeb in his "Philosophy of the Brain" has, we presume by using his own brain, evolved an idea with a German brand on it, which he assumes will settle any such dispute once for all.

After pointing out that in lower forms of life every important movement is the result of "reflex action," he goes on to assert that such actions may be "purposeful" but are not "intelligent." He goes yet further and asserts there may be a chain of such reflexes, each acting as cause to the one that follows, but even that chain is only purposeful, and not intelligent. Such an assertion requires, as we have said, a German brand, for in the English language it is absurd. A purpose, except as the result of intelligence, is an impossibility, at least to an Anglo-Saxon mind.

Intelligence can only manifest itself, so far as mortals know, through substance by the use of energy. The three, blended and inseparable, are the only heirs of the eternal past. But they are absolutely separate entities. Matter is not force, and intelligence is distinct from either. Yet they are never found apart. One without the other seems a natural impossibility. And it is certain that everything of which we can conceive is a blending of all three into molecules, from the mightiest sun down to the microbe, just now the darling pet of the physiologist.

By a mere play of words the scientist tries to draw a line between chemical attraction and intelligence. He cannot define one more than the other, but he assumes a certain level which he calls "consciousness." Below that line he calls movement "chemical." Above that line it may be "reflex action, with a purpose to it." Ultimately his rising barometer marks a point at which he discovers what he calls "associative consciousness." By working on and up through what he calls "instincts" he ultimately reaches the conception that very likely Prof. Loeb, and his brethren of like ilk are intelligent men.

The writer does not intend to further criticize the teachings of the learned professor, nor to re-read his work, for it is little but a record of cruelties practiced upon dogs and lower creatures in a search for the undiscoverable. The reader will be far more interested in a little careful investigation of the cosmic relation of intelligence to substance and energy, which latter are the modern substitutes for the old conception of matter and force.

We hear much now-a-days of the ether of space. In other words, the scientist has taught us to count space with nothing in it as an impossible conception. We will not muddle our brains by discussing the nature and properties of this wonderful ether, as labeled and catalogued by our learned professors of physics. They have attempted to bring this marvelous ether within our limited powers of conception. They make a guess, and call it a theory, in which they describe ether as such a possible impossibility that the present reader and writer will leave them to enjoy their theory, till another just as good is ready to take its place.

But when they use the word "substance" we begin to realize something our senses can grasp.

Of course, if universal ether be a verity then all that we know or think of as substance is just a phase of that ether. While ether is at best but the ghost of a theory, we come down to solid fact when we discuss the nature of this wonderful "substance." It is not much we know about it, but that little is very important. We know it as a collection of minute particles, which, because they cannot get any smaller, we call "units." I know the scientific name just now is "corpuscle" or "electron," but there is always a chance that a little more science may be fatal to even a corpuscle, so we will stick to "unit," but with a clear understanding that we mean a particle so small, it cannot have even a tiny fragment chipped from it. Although the "unit" is thus merely a cosmic mite, it is absolutely immortal, at least so far as mortal or archangel can conceive or guess. It, of course, has form, though we have not yet found out how to photograph it. And that form is "substance."

So much is clear. The next point in its favor, as claimed by science, is that it has so much energy it is never idle. The wise man only makes its acquaintance after it has become a socialist, and started a little colony, which he calls a molecule, after which nothing is too big for it to attempt to manufacture further combinations.

This dear little unit, yours and mine reader, is overflowing with energy, so that, if it has nothing more important on hand, it just dances a perpetual hornpipe. But all the same, it is keeping a good lookout for chances to mate, and go to housekeeping. It shows wisdom and sagacity, but it is very loose on morals, for it "explodes" its husband (or wife) of today if it discerns a stranger unit which it likes better. All our explosions, from volcanoes to boiler smash-ups, are just matrimonial squabbles among units, with a divorce put through in a hurry. But these likes and dislikes all prove that intelligence is pervading the little unit.

The reader now sees that this wonderful and eternal little speck of a unit is part substance, part energy, and the rest of him intelligence. Back of that we cannot go, at least in earth life, for if the three-in-one are indestructible, that is the beginning and end of the unit for us.

But we have not done with this wonderful little unit yet. Any and every form exhibiting intelligence and energy has thereby a personal existence. So our unit has its own personality. That is a very important point. Now we go a step further. Our unit has at last found some like-minded friends, one or more. The attachment becomes conspicuous to society at large, and then the man with a microscope shows you what he calls a molecule, which is merely a blending of units. But although composed of units this molecule has a mind of its own. It runs its own energy and intelligence in its own way. The unit, being a publican at heart, if he has one, submits to majority rule. The united result is, he becomes a unit-fraction of a molecule of gas or solid, as the case may be.

But we have so far traced only the beginning of a

unit's experience. He now only counts one when it comes to a vote, he remains just a citizen worker with his brother units in that molecule. But the intelligence, and also the energy, now manifesting are no longer that of a single unit, for they are now wielded by and with the power of a molecule.

We now leave the unit to his own resources, and proceed to watch the molecule. But we are not on very safe ground, for a molecule is neither indestructible nor eternal. All but about eighty of his friends and relatives have been cut up and dissected by cold-blooded scientists of the chemical variety. That eighty that have so far won the victory are called elements. Watching molecules, as we formerly watched units, we perceive them wielding their united intelligence and energy by which they blend with other molecules to produce greater effect. In other words, they have achieved a personality. Just as the unit is himself a personality, so the molecule by possessing form, intelligence and energy also becomes a person. But we remember that this new personality is merely a blending of indestructible units, and will drop apart sometime. We are now watching a very different personality to that of the unit, but with similar manifestation of likes and dislikes, fond embraces and explosive separations. The point here to be remembered is that the molecule, even if not eternal, yet manifests more substance, intelligence and energy than the unit could or did.

At the next step even the molecule must be left behind as a study, for he, or she, has combined with a number of other molecules. Passing over innumerable such experiences the student faces great combinations of these molecules, which he labels as mineral, vegetable and animal. In fact, every form in Cosmos, discerned by telescope or microscope, is a gathering of molecules. In each there is the aggregate substance, energy and intelligence of its united and blended units. It does not follow that the big groupings are just a multiple of the small one. In fact, no two such groupings are ever alike. In each great collection of molecules into a form, its energy, substance and intelligence are, and must be affected by other groupings, far and near. Every crystal in the rocks is substance compelled into certain shapes by its own and its surrounding intelligence and energy.

We now recall that every form through which intelligence can manifest is a person. Thus this earth, and every star in Cosmos is a person, for each has its movement and a controlling intelligence that is independent, save only as subject to the influence of its neighbors and of Cosmos as a whole. To follow this out into detail would demand a book rather than an article, so we must now pass on and up into manhood, with perhaps an occasional side glance at the molecular influences that compel even man into obedience.

Every unit has maintained its independence through every Cosmic experience. It comes and goes, and its changes from one form to another are milestones by which every molecular gathering marks its birth, growth and dissolution. All this we have said again and again in former articles, but when a prominent scientist declares certain movements and changes to be "purposeful" but not intelligent, it seemed to the writer as if it must once again be repeated and emphasized.

If we count the foregoing as a preface we now stand facing a tremendous natural fact, which is the foundation of all that exists in Cosmos. It is and must be

our starting point if we hope to understand anything of the meaning and result of personality. We claim that wherever intelligence is manifesting in form we have a personality. Of the ether we know nothing, but the unit is itself such a manifestation. Presently that unit finds its mates, and a form molecule now faces us. The unit has lost nothing, not even its freedom to depart, so the molecule is a working partnership of all its units. That partnership is what Loeb calls "purposeful," by which we understand that its united intelligence, energy and substance is working to an end impossible to an unmated unit. Whether that end seem to be a mineral, vegetable or animal in the world of physics, or whether it become invisible and intangible to mortal sense, and therefore be called "psychic," it is the work of intelligence at every step.

Neither the unit nor its blendings are omnipotent, so it may take a millions years, and many a blending and unblending, before we can sense it and give it a Latin name, but its intelligence is, all the same, doing its work as best it can in its own way. The unit can necessarily gain none of this knowledge by experience, except through its matings. So the intelligence of a unit may be described as an ignorant intelligence compared with the intelligence of the molecule. But that molecule has form, intelligence and energy, therefore it is a person. Its intelligence, like its form, may seem very different from that of a unit, but we remember there is no real difference, save as the mass thinks and moves to a result impossible to the unit.

Of course the process is repeated when the molecules themselves blend. They have now yet more intelligence, with substance and energy in proportion, and it is this blending of molecules with which the scientist deals, and which keeps him busy weighing, measuring and analyzing. He has learned to recognize the substance and the energy, but has so far failed to perceive the intelligence. He has, however, come very near to it when he announces that he finds "purpose" back of what he calls "reflex" action.

Since everything in nature, visible and invisible, that is to say in physics and psychics, is a blending of molecules, we begin to see something of the vastness of this realm of personalities, which we are entering. Every form has its intelligence, but its manifestation of that intelligence will tend to differ more or less from that of all other forms. The planet itself has its planetary intelligence, differing from that of its units, just as the intelligence of a city is often very different in manifestation from that of any individual citizen. And the earth in its relation to the sun and cosmos is necessarily manifesting yet another output of intelligence, substance and energy, which will, in its turn, be as distinct as that of a whole nation is distinct from that of its cities and their separate citizens.

We have intelligence everywhere around us, of which mineral, vegetable and animal alike tell the tale. The scientist can draw no marked line between mineral, vegetable and animal. Their effort and output of intelligence imply consciousness, even though there be neither a brain nor a tongue to tell the tale. And man, viewing the result through his very limited senses, claims that he has reached one degree yet higher, which he calls "self-consciousness." It is at this point we must leave this grand universal intelligence, which when Cosmic is counted as divine, and commence our special study of man.

(To be continued.)

San Leandro, Cal.

that spirit can deal only with spirit perfectly. The material body is a shell that obstructs the way leading to spirit communication. Believing this to be a fact, I think it the greatest of purifying the body, both in thought and food. All these great and important activities are means to an end, and that end is true spiritual development. We are spiritual beings in our essential selves at this moment, or we are nothing.

To live the life of the spirit we must be in tune with spirit and radiance.

"The time has come when we begin to realize this spiritual development. All the signs of the times point it out, and when we bring to our senses the full realization that we are living in two worlds now, this moment, that we are creating on the unseen side (which is the most potent and determining side), conditions which we must live out sooner or later—when we stop and think about these things, there will be a thinning out of our "idle dreams," and workers will take their place.

Let us remember, too, that this ethereal from which we are building now, will be the one, the body, we shall use after the change called death. Just in proportion as we develop this nobler self, we are entering on conditions of higher happiness in the present.

The higher powers are developed daily. Every day being a blessed day, every day a fresh beginning, so to speak, taking from the yesterday only strength and joy that enables us to grasp the problems of today and look forward with eagerness for the tomorrow.

(To be continued.)

News From Washington, D. C.

Spiritualism in the District of Columbia moves steadily forward. The First Association is being served by J. Clegg Wright, with "tests" by local mediums after each service.

Your correspondent holds a meeting in Wynn's Hall each Sunday evening, with Mr. Williams as speaker. The subject, "The Mistakes of Mediums and Others," continued for two weeks by the controlling influences, created quite an interest among the hearers, and was well received. We have had "strangers and investigators" the special recipients in these meetings, with much success. At each service some one (and often more), who has never before received a message or test, expresses a desire for more knowledge, and thanks us for the message that has torn aside the dark veil of death.

Prof. C. P. Longley, the "grand old man" of Spiritualism, has been quite ill for some time—not confined to his room entirely, but unable to attend to his duties, as is his usual custom, with an activity in keeping with that of an "orthodox Christian" years younger than himself. We trust that bright spring days will soon restore him to his former vigor.

Mrs. Longley is always busy with her duties as N. S. A. Secretary, but finds time to spread many grains of Spiritual thought among those who come in touch with her, and ever alert for all that will bring good to the cause, or assist a worthy worker in every way. Her influence in the interest of pure mediumship is very helpful here as elsewhere.

Anniversary day was observed by the different societies with appropriate exercises.

ELLA RALPH WILLIAMS, Washington, D. C.

Third Annual Report of "The Bower of Beauty Lyceum," Monson, Maine.

Our work has been a success during the last year. Our numbers have increased and the deep interest has been truly inspiring. The children have been as sweet roses-buds slowly unfolding, and showing the rare sweetness of their souls.

We have found "The Progressive Lyceum," published by our good brother, John W. Ring, of great value to us. Its lessons have left a marked impression, which will surely tend to a higher moral and spiritual development in our children.

The only cloud that has fallen upon our Lyceum during the past year is the transition of our beloved Grandpa Drake. His hearty co-operation gave us new courage and inspired us to nobler living.

At the present time our Lyceum numbers seventeen. We meet every Sunday afternoon at 1 o'clock at Granama Drake's seance room. To her deep interest and helping hand we as a Lyceum are greatly indebted, for she has been untiring in her efforts to help us. Mrs. Hattie Cratts has also helped us greatly. Andrew Jackson Davis' great generosity and kindness made it possible for us to have his books, which are of great value to us. C. Fannie Allyn kindly sent us her sweet songs, "Glad Tidings." John W. Ring has ever been helpful by his timely letters and words of wisdom. Our arisen friends have stood by us, and all we offer our heartfelt thanks. The good work will surely go on, it is a needed necessary work.

May home Lyceums be started everywhere. We want a score started in Maine immediately.

No other investment of your time and money can possibly yield such large returns. Subscribe for "The Progressive Thinker," it is the open doorway to something better than you have known before. As Spiritualists, let us stand for the truth.

MARY DRAKE JENNE.

The Great Question Before Spiritualists To-Day.

MATERIALIZATION.

The Conflict of Thought That is Raging in the Ranks of Spiritualism.

To the Editor:—A great many Spiritualists seem to be worrying and fretting over what has come to be designated at "Mr. Hale's \$1,000," and the fact that no materializing medium has as yet advertised that he or she is at once going to Los Angeles and earn it. Even The Progressive Thinker has been advising that some medium, who knows him or herself to be honest, travel away out there and secure the money.

Where is the sense in worrying one's self about something that has no actual existence? When will the majority of people learn to distinguish a "bluff" Talk about "easies" and "gullibles!"

Persons who some Spiritualism hinges on whether or not some one or two mediums are exposed as frauds, are not Spiritualists at all; but simply phenomena fiends who have "slopped over," and who will soon "slop" back again, and after awhile strike a level where they may with propriety be designated Spiritualists. Our Los Angeles friends will eventually learn the "old" like the climate. IT WOULD BE DOING THE CAUSE AN UNTOLD AMOUNT OF GOOD IF MR. CHERRY, MR. HALE, ET AL., WOULD WEED THEM OUT, BUT THEY SHOULD GO ABOUT IT IN THE RIGHT WAY.

I am not going to attempt to defend Mrs. Elsie Reynolds, for I am interested only as a matter of principle and abstract justice, but I must say that Mr. Cherry's exposure of her, as printed in The Thinker, was crude to the limit. Such exposures prove nothing, and will have no effect on any appreciable number of people, and further on in this letter, I can explain why more minutely. Neither would an actual knowledge that Mr. Reynolds had found some woman dishonest and "gullible" enough to pay her for "lessons on how to do the materializing act," or does her work according to the methods she taught to the other woman. It would simply be proof that Mrs. Reynolds is not particular as to her method of "turning a dollar." Probably Mrs. Reynolds KNOWS ALL THE TRICKS THERE IS TO BE KNOWN ALONG THIS LINE OF MEDIUMSHIP, and probably she would have no scruples against selling a knowledge of these tricks to any one foolish enough to pay her for it, or against giving them to a personal friend. The genuine, she could not sell, as spirit power is not for sale.

What this Mrs. Reynolds "because ashamed of the dishonest work, and so gave seances exposing the methods" is a presumption based on her own statement, which also acknowledges that she is dishonest and out for the money. A more reasonable conclusion is that she, depending solely on trickery and lacking the "smoothness" of Mrs. Reynolds, or lacking some other power possessed by her teacher, was unable to produce regular results, and so concluded there would be more money in "exposing the methods," and thus further justified and debased herself by playing Judas.

MATERIALIZATION.

Mr. Cherry, Mr. Hale, et al., are doubters and skeptics of materialization. In fact, they deny it. They deny the evidence of reliable witnesses; they deny the testimony of thousands of persons probably as intelligent as themselves, and of scientists, simply because they themselves have been foolish. They would doubt their senses also.

Now, if Mr. Hale and his friends mean business, as I own or can control \$1,000, they will deposit it with some reliable trust company in Los Angeles, absolutely non-withdrawable by themselves, or for any other purpose before the lapse of a certain time—say one year.

They should allow some such general conditions as these: A committee of three, not in any way connected with Mr. Hale or his friends, or those persons who furnish the money, selected from the most prominent citizens of Los Angeles, and satisfactory to all parties concerned; this committee to decide whether or not the manifestations are genuine; the personnel of the committee to be subject to change if the influence of any member of it should be found to be detrimental to the manifestations; and the medium not to be limited as to the number of seances necessary to produce the manifestations—that is, within reason.

Mr. Hale, if he is engineering this matter, should publish the certificate of the trust company with which he deposits the money, to the effect that it has been deposited; that it cannot be withdrawn under a stated time by the parties depositing it, and that it is payable within said time only to some person who holds the certificate of the authorized committee that he or she has produced a materialization under the required conditions.

When Mr. Hale has done this, it is time enough to worry about "Mr. Hale's \$1,000." And if these people should really make their "bluff" good in the way I outline, I, myself, might undertake to find a materializing medium to "pick the plum," provided I could secure a clear field for a given time.

If I should take hold of this matter, I would try to have the manifestation take place before Mr. Hale and his friends, or some of them at least, but would not guarantee to do so, because I might doubt their ability, especially when influenced by the thought of the \$1,000, to recognize the genuine, and because they might not be the proper influence for the seance.

I would probably prove positively to the committee that the form presented must be the materialization of a disembodied spirit, but would guarantee to do so only negatively. That is, the conditions would be such that every possible opportunity for deception by the medium, or confederates, would be eliminated, and yet the materialization take place. I would not guarantee that life, or such things as the materialization, would not afterwards be found on the person of the medium, or that the form should be held and not allowed to return to the cabinet the instant desired, or the circle broken, it would not be found to be the medium, for such things may naturally happen, and hence are never tests of fraud. The committee might be allowed to touch it and might not. There might be several forms and might be only one, but the medium would be under such conditions that the appearance of any would demonstrate materialization and the working of an extra-mundane force.

E. M. VAIL, Marshalltown, Iowa.

MATERIALIZATION.

The Conflict of Thought That is Raging in the Ranks of Spiritualism.

To the Editor:—I see the offer made by Mr. Allen of \$1,000 for one full form materialization, under test conditions, has been ignored by so-called materialization mediums; this is to say, that materialization is a humbug and a delusion; that it has been weighed upon the scales of justice and has been found lacking. Henceforth, I have said in your paper that Mr. Allen's offer is a straight forward proposition, and there is no excuse for not accepting it. If not accepted, materialization mediums will go down upon the pages of history as a fraud and a delusion upon the fair name of Modern Spiritualism.

So far as my experience with materialization mediums is concerned, it has been a most honorable citizen, Annie Stewart, of Terre Haute, Ind., some twenty-five years ago. She was considered one of the best materialization mediums of her time.

After a week of careful investigation I found she was practicing deception; however, hundreds went away convinced that they had talked with their departed friends, when they had only talked with Annie Stewart. What has become of the great Annie Stewart? Her methods were exposed, and she went down the same as all others.

Is there no way of demonstrating the truthfulness of materialization? I say there is a way to test every materialization medium practicing before the public. Every materialization medium should be required to go before the State Association, and be examined under test conditions. Let said association have a screen basket made of wire large enough to drop over the medium when setting down. Then secure the basket to the floor. This will in no way interfere with the medium's comfort, and in no way interfere with the condition of materialization. Those that can stand the test under the above conditions, let the association give them a recommendation properly signed with the seal thereto attached.

Those that ignore the above test condition should be condemned and exposed by all True Spiritualists. This will drive from our ranks all impostors and leave nothing but the genuine.

J. J. CRANE, Summertown, Pa.

A Plea for a Kindly Spirit in Discussing Materialization.

What a variety of opinions in regard to materialization. How contradictory! Many times the amenities of civilized life are overlooked, and common politeness and decency are ignored, and the methods of the slum politician adopted. Mr. Hale offers \$1,000 for a genuine materialization. Why should his motive be questioned? Why should any one question his honesty? There his offer stands. Accept it, or reject it, and in doing so don't forget that YOU are a gentleman (or lady), and show yourself a blackguard. Be kind, gentle and considerate in the treatment and criticism of others.

J. S. SMITH.

No soul is desolate as long as there is a human being for whom it can feel trust and reverence.—George Elliot.

Much of the religion to-day is only respect for the religion of the past—investigator.

Success is full of promise till men get it, and then it is last year's nest from the bird has flown.—H. W. Beecher.

A FAIR PROPOSITION.

A Plan to Test Materializing Mediums.

To the Editor:—There are Spiritualists in great number who really do not believe there is such a thing as genuine materialization, while they do believe in the other forms of manifestation. Having been a Spiritualist for over forty years, and having been convinced of the genuineness of various forms of spirit manifestations, including materialization, nearly that many years ago, I believe that there are many genuine materializing mediums to-day, notwithstanding the fact that there are also very many persons calling themselves materializing mediums who are not so in fact; and it has occurred to me that the question could easily be settled as to whether any particular person is a medium for the form of manifestation in question by a very simple test—no tying with ropes or other severe and harsh method usually resorted to by skeptical investigators. The method I suggest is this:

COVER THE MEDIUM (IN A CABINET OR NOE—AS HE OR SHE MAY CHOOSE TO BE PLACED), WITH A SHEET OF MUSQUITO NETTING, BACK DOWN ALL AROUND TO THE FLOOR. THE MEDIUM MAY SIT, STAND OR LIE DOWN, IN ANY POSITION MOST AT EASE; AND HAVE A CIRCLE COMPOSED OF HIS FRIENDS, INCLUDING, OF COURSE, TWO OR THREE DOUBTING THOMASES TO OBSERVE RESULTS AND MAKE A REPORT THEREOF.

If any medium in Chicago, or vicinity, will submit to these conditions I will take pleasure in arranging a seance at some prominent Spiritualist's residence, where fair play can be assured, and will also suitably remunerate the medium for his or her time, if successful, and also publish an account of the seance in The Progressive Thinker, reaching at least 40,000 readers, an advertisement that will do the medium a world of good financially.

Who will accept this offer?

Address: A. M. GRIFFEN, Care The Progressive Thinker, 40 Loomis street.

THE WORLD'S POOR JUDGMENT.

We children of this little earth have many foolish ways. How do we measure people's worth? Who gains our highest praise?

We neither ask nor care how far A man has had a cold; We judge men but by what they are, The common and the humble.

Yet he whose fame is everywhere May not have had to rise As far as that poor scribbler there With weary, aching eyes.

The outcast who is laboring Gains ordinary worth. Has risen further than the king Who was a prince at birth.

If men are judged when they awake Where pearls of wisdom shine, Some one whom Fame ignored may take The first place in the line.

We children on this little ball, In judging worth, suppose The place a man may hold is all, Nor care how far he rose.

—S. M. Kiser.

Loyalty to others must characterize one who aspires to reach any of the higher standards of success.—John De Witt Warner.

SPIRITUAL IMPRESSIONS.

Extracts From a Lecture Delivered by Adelaide K. Brooks Before the Hyde Park Occult Society, Chicago.

If the Spiritual experiences of any individual should be carefully traced and all its phenomena recorded, I think we would find proof that almost every person is the subject of notions wholly out of and beyond himself. These notions may vary in form, intensity, or power, but they all have the same type of character. They all shadow forth intelligence of some coming event, or indicate some necessary course of action to which the soul is, as it were, made a confident in advance of the senses for some fixed and special purpose, which in the event is made to appear.

These impressions may be angels' whispers. We believe that while disenthralled spirits from the advanced ground which they occupy, as a phase of looking over and into the future and of perceiving the results of causes which are yet in the germ, or in their undeveloped rudimentary state, we believe that as they are still human, they feel a deep interest in human affairs, and especially in those which involve their own immediate friends and loved companions while in the body.

How natural, then, how rational to suppose that they whisper warnings into the placid ear of the dreamer, when the false conditions of the outer world no longer operate upon him, and the discordances of his elementary being produce no jar; how natural that they should portray consequences or events in the lineaments of visions; how reasonable to suppose that the spirit should suggest true and right modes of action in cases of uncertainty or doubt, upon which important results are poised.

In proportion as we keep the soul open and alive to these impressions, the spiritual energies are quickened, and the inner life is developed.

To the ignorant, with all their mistakes, we owe much, for their very errors have yet assisted to keep alive the embryo of Spiritualism. Their simple candor has served to fan the spark which otherwise might have been as nearly smothered as what is vital in itself can be. In their unquestioning faith and implicit reliance on the phenomena, they have observed they have come nearer to truth than the philosophizing skeptics, who have at once pitied and despised them; for the true and natural eye of the simple, in looking about itself, traced the operation of unknown causes in facts which the learned glanced over without perceiving. But do you know, scholars are now coming forth to widen the prescribed boundaries of science, and they will not much longer dare to stigmatize philosophy by casting upon her the paragon of their own narrow and artificial laws. They will no longer attempt to restrain her freedom, or limit her infinitude, for many of them are even now sitting down like children at the feet of nature enquiring earnestly if there may not be written in her books higher and more beautiful laws which they have either wholly overlooked or obstinately refused to believe.

Psychology is the great science of the age, and the study of the mind phenomena is engrossing the attention of the finest minds. It is in accordance with this growing tendency, this increasing demand for "more light," to explore the hitherto dark chambers of the human soul, that we are gathering up all the interesting facts we happen to meet with, which have a bearing on the great question at issue.

All that has life must have growth; from the little we build the great. Everything in the animal and vegetable kingdom develops until it reaches maturity—this is only accomplished by

the ceaseless activity of nature's forces.

When the child has reached man or womanhood, has it stopped growing? Physically, yes; but mentally and morally, no. A giant in stature may be, and often is, a pigmy in intellect and character. Strictly speaking, there is no such thing as full maturity of mind, unless we conceive the human intellect as reaching perfection. As long as there are new facts and ideas to grasp, the mind has room for improvement.

The intellect develops much as the schoolboy's big snowball; the more it revolves in the world of facts, the greater it becomes; as its power increases, its capacity for gathering new facts and strength also increases.

But, on the other hand, not to go forward means to go backward. The child is father to the man—how important, then, to start the ball of knowledge rolling in early life.

We strike out into the great world full of courage, knowing within its hidden depth below we find treasures not to be found on the surface of things.

Every duty we omit obscures some truth we should have known. Separation cannot be real. If we undertake to separate ourselves from the life we term unseen, deeming it practical to do this, just that moment we cut ourselves loose from the shore where safety alone lies, and as we go drifting about in life's stream aimlessly, and without any higher motive than get what we can and keep what we get, we will find ourselves later in life nearing a great rapid that toss and tumble their black waters merrily, and of destruction to all within the current that goes madly rushing onward and onward, leaving the wreckage along its uneven shores.

Let us not draw away from the real into the unreal. Let us all strive to keep our atmosphere magnetic with love and faith, for this is the only atmosphere into which spiritual forces can enter understandingly and assert their power.

Even the works of Christ himself were subject to conditions. Even Jesus could not work in an atmosphere rendered negative by want of faith.

Spiritual power, like electricity, must work through the conditions that conduct it. When we have learned to overcome conditions, in place of allowing conditions to overcome us, we will be nearer the great fount of Spiritual unfoldment, and not until then can we expect satisfactory results.

We stand on the brink of such untold joys and deeper realization that there is no room or time for repining or regret.

Open the way, and light will follow as night the day. Once we learn that spirit impresses us—spirit in and out of the body—the moment we learn to receive that which is for us, given us by our spirit loved ones, the entire scenery of life will be transformed. So I plead for phenomena in its purest form. Let it be to our philosophy an inspiration. Let the different phases of spiritual demonstrations be living pictures illustrating a great truth. One is a complement to the other.

The early investigator must receive some demonstrations of truth. The great mistake often made in the desire to learn this little and no more. This state is, of course, deplorable from every point of view, and should not be entertained for one moment, for nothing is so good but what better can be found, and it is for you and me to find this state in this higher phase of life's experiences.

Psychic science has discovered that man does not sail or assume a spiritual body at death, because he has always had it.

My interpretation of looking within is placing the material aside and viewing the scene in spirit, illuminated by the soul.

The problem of communication between those in the seen, and in the unseen would be more simple and much easier with it if we would remember

that spirit can deal only with spirit perfectly.

The material body is a shell that obstructs the way leading to spirit communication. Believing this to be a fact, I think it the greatest of purifying the body, both in thought and food. All these great and important activities are means to an end, and that end is true spiritual development. We are spiritual beings in our essential selves at this moment, or we are nothing.

To live the life of the spirit we must be in tune with spirit and radiance.

"The time has come when we begin to realize this spiritual development. All the signs of the times point it out, and when we bring to our senses the full realization that we are living in two worlds now, this moment, that we are creating on the unseen side (which is the most potent and determining side), conditions which we must live out sooner or later—when we stop and think about these things, there will be a thinning out of our "idle dreams," and workers will take their place.

Let us remember, too, that this ethereal from which we are building now, will be the one, the body, we shall use after the change called death. Just in proportion as we develop this nobler self, we are entering on conditions of higher happiness in the present.

The higher powers are developed daily. Every day being a blessed day, every day a fresh beginning, so to speak, taking from the yesterday only strength and joy that enables us to grasp the problems of today and look forward with eagerness for the tomorrow.

(To be continued.)

News From Washington, D. C.

Spiritualism in the District of Columbia moves steadily forward. The First Association is being served by J. Clegg Wright, with "tests" by local mediums after each service.

Your correspondent holds a meeting in Wynn's Hall each Sunday evening, with Mr. Williams as speaker. The subject, "The Mistakes of Mediums and Others," continued for two weeks by the controlling influences, created quite an interest among the hearers, and was well received. We have had "strangers and investigators" the special recipients in these meetings, with much success. At each service some one (and often more), who has never before received a message or test, expresses a desire for more knowledge, and thanks us for the message that has torn aside the dark veil of death.

Prof. C. P. Longley, the "grand old man" of Spiritualism, has been quite ill for some time—not confined to his room entirely, but unable to attend to his duties, as is his usual custom, with an activity in keeping with that of an "orthodox Christian" years younger than himself. We trust that bright spring days will soon restore him to his former vigor.

Mrs. Longley is always busy with her duties as N. S. A. Secretary, but finds time to spread many grains of Spiritual thought among those who come in touch with her, and ever alert for all that will bring good to the cause, or assist a worthy worker in every way. Her influence in the interest of pure mediumship is very helpful here as elsewhere.

Anniversary day was observed by the different societies with appropriate exercises.

ELLA RALPH WILLIAMS, Washington, D. C.

Third Annual Report of "The Bower of Beauty Lyceum," Monson, Maine.

Our work has been a success during the last year. Our numbers have increased and the deep interest has been truly inspiring. The children have been as sweet roses-buds slowly unfolding, and showing the rare sweetness of their souls.

We have found "The Progressive Lyceum," published by our good brother, John W. Ring, of great value to us. Its lessons have left a marked impression, which will surely tend to a higher moral and spiritual development in our children.

The only cloud that has fallen upon our Lyceum during the past year is the transition of our beloved Grandpa Drake. His hearty co-operation gave us new courage and inspired us to nobler living.

At the present time our Lyceum numbers seventeen. We meet every Sunday afternoon at 1 o'clock at Granama Drake's seance room. To her deep interest and helping hand we as a Lyceum are greatly indebted, for she has been untiring in her efforts to help us. Mrs. Hattie Cratts has also helped us greatly. Andrew Jackson Davis' great generosity and kindness made it possible for us to have his books, which are of great value to us. C. Fannie Allyn kindly sent us her sweet songs, "Glad Tidings." John W. Ring has ever been helpful by his timely letters and words of wisdom. Our arisen friends have stood by us, and all we offer our heartfelt thanks. The good work will surely go on, it is a needed necessary work.

May home Lyceums be started everywhere. We want a score started in Maine immediately.

No other investment of your time and money can possibly yield such large returns. Subscribe for "The Progressive Thinker," it is the open doorway to something better than you have known before. As Spiritualists, let us stand for the truth.

MARY DRAKE JENNE.

A VERY IMPORTANT CALL IS MADE.

A GENEROUS OFFER, AND A CALL TO SPIRITUALISTS.

To the Spiritualists at Large.—A generous offer has been made by a prominent Spiritualist in this city to give ONE THOUSAND DOLLARS to the Mediums' Relief Fund of the N. S. A., for the benefit of aged and needy mediums, provided the Spiritualists at large will contribute another Thousand Dollars to the same relief fund. To be first of June next. The N. S. A. is now paying out a large monthly sum in pensions to worthy mediums; the calls for aid increase and the fund is constantly being depleted. Let every generous soul who has not already done all possible for this worthy object, kindly send contributions, large or small, to the following address, each will be acknowledged with thanks. The generous man who makes the offer desires to be unnamed to the public.

MARY T. LONGLEY, N. S. A. Secretary, 600 Pennsylvania Avenue S. E., Wash.-Ington, D. C.

No man has any spiritual blessing that he can keep to himself.

In the divine scales a dime often weighs more than a dollar.

Human science is an uncertain guess.

—Prior.

I have no genius; it is only patient, concentrated toil that gives me success.—Sir Isaac Newton.

sides all this, bodies substantial enough to be bound by chains, would be destroyed in a short space of time.

sides all this, bodies substantial enough to be found in chains would be destroyed in a short space of time.

Such rot could not be believed even by the smallest schoolboy or girl, and anyone capable of perpetuating such horrors ought to be confined in a lunatic asylum. They are the ones that are not compos mentis. They are the ones that are bringing misery and woe upon the world. Could any clear, reasoning brain allow such horrible ideas to rest within it for a moment? Such thoughts alone prove insanity—on this subject if

“No, No. Can you? No, we are spirits. We cannot lift chains. Chains have no power over us, you see. Now the questions are, who chains the spirits in hell? God or the Devil? and who forges the chains? These are pertinent questions that all who believe in fire and brimstone and chains for spirits, ought to ask; they are guilty if they do not ask them; and they should demand answers and reasonable ones at that. No man or woman should stuff his or her reason. Many brutes reason beyond such trifle.”

Now we did not ask these men how long it took to forge a chain, but we could easily see that it took six men a long time to forge one chain, and that it required prodigious labor and a large quantity of iron—moreover, this iron had first been smelted in an iron furnace, and previous to that, had been dug from a mine of iron ore. How many men were engaged in digging the ore we cannot say; but a good many; then there was the transportation to the cars and railroad, which of course had

employed thousands of men when constructing the dam, the dumping at the foundry that hundreds of other men had built. Now we want to know who made those chains that are used to chain the wicked down on beds of fire and brimstone. Did God forge them or the Devil? And we want to know how large hell is, and where it is located? You tell us there is but one God and

Devil; now, from the earth alone, there are thousands of spirits ascending every day and have been for millions of years—you say six thousand—well, let it rest at six thousand if you like—and thousands of spirits from the earth alone every day for six thousand years; but eternity is filled by countless other earths from which spirits are ascending every day just as they do from the earth upon which you are, and there are

as many wicked, or as I shall say, un-
progressed spirit ascending from those
earths as from your own. Who forged
those chains, and where do they go
that bring ~~me~~? The Rt. Reverend
Challoner is in duty bound to answer
these questions. No man should make
such awful assertions, that are enough
to craze the brain of men and women
without he can prove them.

Some of you who believe these
things may say "Oh, but they are spir-
itual chains, and the fire and brimstone

It is not literal but figurative. . . yet true. Rt. Reverend Challoner did not say so. He said fire and brimstone and chains. If they are spiritual things and not literal, then you are Spiritualists and not Christians. You must come over to our ground.

And now, let us look at the subject from the spiritual standpoint; but before we do this, I, William Denton, want to ask a few more questions. The Rt. Reverend Challoner has taken up the

Now, as we have said before, if all these things are spiritual instead of material, then are those who teach such things Spiritualists. If you say God is a spirit, the Devil is a spirit, and all who have died are spirits, then you are a Spiritualist, and we will take you on

that ground, and we will take up the brimstone theory first. Now, as I am a spirit, and have passed through that which you call death, I ought to know something about brimstone, especially as I was one whom the Catholics and orthodox abhorred—one whom they thought would surely burn in that brim-

There is not throughout all the spiritual universe, so far as I know, any substance which resembles brimstone as you understand it; not a particle of brimstone have I seen since I entered this domain. Brimstone belongs entirely

ly to the material, earthly world. We have here a subtle gas which rises up from the burning brimstone of earth, but even this gas cannot harm a spirit, for spirit is finer, more subtle still, neither have we in all the spiritual realm so far as I know, anything resembling iron. Iron belongs entirely to the earthly planes and does not ascend as iron into the spiritual realms, and iron ore is really a fusion of metallic substances, caused by the intense heat that the earth once endured, it is not known

Now, that does away with your brimstone and your chains—now we have left God and the Devil. Let us speak about his Satanic Majesty. What is he to do without brimstone and chains? If he cannot find any brimstone, how can he make those beds in hell? If he has no iron wherewith to forge the chains, then he is chainless, and surely what is the poor fellow to do?

No brimstone, no chains. Methinks I see him sitting mourning and hopeless no brimstone, no chains. Now I have tried very hard to find that creature in the form of a man, with horns jutting out from his forehead, one foot clovefoot like that of an ox, a long tail like a ape's and forked like a serpent's tongue whose eyes glare like living coals, and who belches forth fire and brimstone.

ought to have seen him, according to all the teaching of the Catholic and orthodox churches. But, with tears, I must admit that I have not—my tears are for those of joy, however, and not of grief. I have searched high and low, everywhere, but not a sign of him can I discover. I have met thousands of spiritual beings in my search, and questioned them each and all, but not one can find him, and they know not where he is. Some here believe he does exist somewhere, but where? that is the question.

Now, I will tell you what I think. He does exist, which is somewhat doubtful, he is so miserable on account of the loss of his fire and brimstone and chains, that he has thrown himself headlong down to earth, with the determination of remaining where he cannot have that which belongs to him—burning brimstone and iron chains.

So be careful, all of you down there

and keep out of those beds of burning brimstone, and I would advise you not to allow many of those blacksmiths to forge chains about you. They are pretty clever fellows, usually, and do not often chain people. To be sure they sometimes forge chains for the chafers, and some for prison cells, but I have never heard of their forging a collar for his Satanic Majesty, and I have never known a single one of them who has ever seen him.

Now, last and greatest of all, is the question of God. I have not seen a personal God, and when I ask the highest angels that I have seen, where God dwells, they have invariably answered me thus: "God is goodness; God is love; God is Virtue; God is holiness; God is wisdom; God is truth; God is beauty; God is life; God is heaven; God is everywhere; God is within and without all things; God is all that was,

is, or ever shall be; and without God
not anything. God is male and female
equally blended, for thus are all things
created.

WILLIAM DENTON,
CARLYLE PETERSILIA,
AMELIA PETERSILEA,
Medu

To whom did the women communicate their discoveries?
 To the disciples.—Matt. 28:7 and 9
 To no one.—Mark 16:8.
 To the eleven apostles.. and all the rest.—Luke 24:9.
 To Peter and John.—John 20:2.

Do you infer from the statement made that Jesus appeared after the called resurrection as an incarnate man? According to Luke he did. He said expressly that Jesus disclaimed being spirit, and claimed to have flesh and bone. He also makes him eat broiled fish and honey.—Luke 24:39, 42. Matthew and Mark are silent on that score.

ject, but John describes him as ^{mas} ²⁰ appearing in a closed room—John 20 and 26—acts which a man incarnate could not have performed.

Is there any writing in existence giving the direct testimony of the woman mentioned, or either of them, upon the subject?

There is none whatever.

Do Matthew, Mark, Luke and Jo

To whom did the women communicate their discoveries?

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To Peter and John.—John 20:2.
Do you infer from the statements made that Jesus appeared after the so-called resurrection as an incarnate man?
According to Luke he did. Y.

According to Luke he did. He says expressly that Jesus disclaimed being a spirit, and claimed to have flesh and bone. He also makes him eat broiled fish and honey.—Luke 24:39, 42. Matthew and Mark are silent on that sub-

Is there any writing in existence giving the direct testimony of the women mentioned in Matthew 23:34?

There is none whatever.

How would an action at law for the recovery of a dollar be treated by an unbiased judge and jury, when such ac-

The judge would charge that the case deserved no consideration whatever—that the statements made were evidently nothing more than idle street

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Topeka, Kansas.

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bear sway, the post of honor is a pri-
vate station.—Addison.

popular with God.—Thoreau

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Do you wish to develop Mediumship?
Do you desire to receive communications?

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FORMATION OF CIRCLES AND CULTIVATION OF MEDIUMSHIP

with every instrument. Many who were not aware of their mediumistic gifts have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became conversant to Spiritualism.

Capt. D. B. Edwards, Orient, N. Y. writes: "I had communications (by the Psychograph) from many other friends even from old settlers whose gravestones are moss-grown in the old yards. They have been highly satisfactory and proved to me that Spiritualism is indeed true, and the communications I have given my heart the greatest comfort in the severest loss I have had of my son, daughter and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritistic power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

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THE SPIRITUALISTIC FIELD—ITS WORKERS DOINGS, ETC., THE WORLD OVER.

G. J. Erdman writes from Blooming-
 ton, Ill.: "On the 3rd inst. (a little late)
 had a nice meeting at the observance of
 the 35th anniversary of Modern Spiritualism
 at the 'Widows' Rest,' the home of
 Mrs. Rachel Branch and Mrs. Mary
 Folsom, two staunch Spiritualists who
 have been working for the cause a good
 many years. Mrs. Mary Folsom read a
 program written for the occasion, which
 was very well received. There was mu-
 sic and singing, a seance and a general
 good time. On the 9th and 10th insts.
 he had Mr. and Mrs. E. W. Sprague
 with us again. They coming through,
 and having a few days without dates,

gave up the unequal battle and rumped from the house, leaving only a pile of articles of furniture and domestic utensils. The mysterious visitor was in evidence in the family's absence, for on his return they found the articles all arranged in a row, convenient for inspection—an unmistakable hint that nothing less than absolute possession would satisfy this unwelcome guest.—Chicago Free Press.

Thomas Himes writes from New Philadelphia, Ohio: "It was my pleasure to be present at two seances recently held by Cleon B. Nichols, a materialized medium, of Andover Ohio, at the residence of a circle of devoted Spiritualists."

to those developing, and the influence of his discussions proves beneficial to all. Non-Spiritualists are the most eager interest toward Spiritualism, and writers and speakers do not ridicule my manner of believing but intelligently discuss an enlightening subject, so numerous as added to Spiritualism."

Mr. John A. Bailey, of Clinton, Iowa, a lawyer and clairvoyant, delivered a lecture to people in Kewanee, in a private hall. Mr. Bailey is a thoroughly educated gentleman. He is a perfect case of a man, and thoroughly acquainted with the

to banish a ghost which the family has been annoying them for the past two weeks. Rosso says the ghost "knocked him" at a. m. last Wednesday by loud rapping, and when he awoke he found a gallon and the foot of the bed filled with whiskey. Mrs. Rosso saw the spirit leave the spirits sprang out of bed and screamed as the ghost disappeared. The next morning the ghost came around in a phosphorescent light gown. Rosso was awakened, but before he realized what he was seeing, a pot of hot coffee was thrown at him. Later the ghost got into the closet and broke some dishes.

Tests given by members of the society. From seven we now reach twenty members, and our society is permanent. In response, Mr. Gilray said the name of the society pleased him as much as the North Star was a help both to mariner and landman in the dark, and for us to be as true in the dark and clearing away the mists of ignorance. The society thanks the friends who have rendered assistance. The mediums gave readings during the evening of Mr. Durkin, Mr. King, Mrs. G. Moore, Mrs. Mendcott, Mrs. King, Mrs. Smith, and Mr. Gilray. Mr. Gilray said that Harry J. Moore, we regret to hear, is ill at 5900 LaSalle street. He needs careful treatment and, hence, to

We have had a fair and birthday party and the children and I were grand successes. Thanks to the dear ladies' help; we could not without them in church work. The church will be closed during the months of July and August."

Archibald writes: "Those great men who have charge of humanity are doing to give us other knowledge before the facts of life after death. A lodge of initiates in the 'Greater mysteries' has existed in the world for many thousands years, their knowledge has been transmitted orally. The world is ready to have it made public. Its history is in Egypt and India. Moses was initiated."

and talk it o'er;
mistakes will often cloud the bright-
est day;
n comparing with the present the
unhappiness of yore,
u may find that all the mists have
cleared away.
n you find that all is well between
you two, you two,
u'll be glad you got the other point
of view.
—Viola Gardner Brown.

is wit to pick a lock and steal a
ie, but wisdom to let it alone.
ver in the history of the world
there so many grand opportunities

QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidably delay. Every one who waits his time and place, and all are treated with equal favor.

NOTICE—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Mrs. Harriet Edwards: Q. Does belief have much force in man's character?

A. History abound with examples proving belief one of the most potent forces in man's conduct. No instance is more striking than that of the Pilgrims. As God gave Canaan to the Israelites, so he gave the new world to the Pilgrims, and the right to smite the red man and occupy the land. That horrible command of Jehovah by which the inhabitants of one of the fairest countries were given over to the lawless lust of a wandering horde from the desert, written in a sacred book, came down for thousands of years and spent its force on the Indian who had hospitably welcomed the believers of this book to his forest home. The command and its belief has sanctioned every atrocity and forfeiture of every pledge, and has resulted in sweeping the Indian from the face of the continent.

Backed by its terrible theology, from the day Miles Standish went forth to smite the red man, as Samson went out to destroy the Philistines, to the present, every pledge made by Christians to the Indians, has been broken; every treaty repudiated; every right trampled under foot. As the nomads of the desert overran the land of Canaan, and slaughtered the people in the name of God, so the Pilgrims and their descendants occupied America, and destroyed the race.

The views of man's duties was almost as disastrous on the Puritans themselves. Pleasure they believed to be sinful, and pain the road to heaven. They were never as happy as when they were miserable. Enjoyment of every kind was of the devil. They were cruel and unmerciful as the ideas of their god, and were expected to bring to establish religious freedom, the facts of history are forgotten. They came to establish their own religion, and were most bigoted and intolerant of others. They were ready to whip and hang Quakers, and go wild in their superstition over witchcraft.

The minister had as much power, by virtue of his godly office, as the medicine man, and was expected to bring rain or fair weather by fast days and prayer. To speak disrespectfully of him was next to blasphemy, and not attending treatment a crime.

Can it for a moment be conceded that belief in the teachings of Calvin and Jonathan Edwards has had no influence? That it has not caused immeasurable pain, even to despair, and blighted and blasted the joy of countless souls? When Edwards made the frightful affirmation that the unregenerated must go to eternal torment, and the floors of hell were paved with the skulls of infants not a span long, his wife, holding their babe in her arms, with tears streaming down her cheeks in the agony of her suffering, asked him if that child would be one to suffer—and he gave her no answer.

What could he give? Was this child better than others? And by his logic there was no hope for one who died in sin. What sin? Not anything we have done or may do ourselves, but the sin of Eve descended on us!

The power of belief! Every dogma of religion is accepted by belief and not by evidence—and all the influence they exert is through belief and alone. What a guilt lies between the doctrines of unregeneration believed by our grandfathers unquestioningly, and the declaration of Spiritualism that every child is a divine child, having infinite possibilities! That belief—more than a belief—will bring the fulfillment of its prophecy, of nobler children, better born. There is immeasurable difference of psychic influence of the mother who believes her nurse a demon, and the mother who believes her child an angel!

E. L. Ray: Q. Of what use to the spirit is the everlasting gain of knowledge, and what is to be the final of spiritual beings?

A. The highest aspiration of man is to know. The myths of our first parents sacrificing Eden for knowledge, and of Prometheus crucified on Mount Caucasus for bringing the light of knowledge to mankind, evidence the great spiritual thirst for the comprehension of the mystery of nature and of being. Scientists dig in their laboratories to discover new elements; analyzing the rays of sun; mapping the stars; or with the telescope entering the realm of organic life, to the unassisted eye, misgiving and all are asked: "What use this everlasting gain of knowledge?" There is no money value directly in these acquisitions. No title-deeds will hold the nearest planets, and the invisible organisms have no price in the market.

What then? The purpose of this great creative or evolutionary energy seems to be the production of beings having a perfect comprehension of the universe in which they reside. What for? Who can an-

swer? The possibilities of the higher estate are infinite to our comprehension. We know that the mind feeds and grows on its acquisition of knowledge. The greatest pleasure a spiritual being can enjoy is the privilege of knowing. There is supreme joy in the consciousness that we understand; that in the Cosmos there are no mysteries sealed to us. If there are, it is not because we cannot break the seal, or that it is impossible. It is a joy to feel that sometime we shall walk into the inner courts of creation and the primal causes will be to us as an open book.

There is a happiness of spirit supreme over physical pleasure in the thought that standing on this little world, we can reach across the wide abyss to the planets, by purely mental processes, a lever by which they may be weighed as in a balance, their varied motions computed for a year, a thousand, or a million years.

Knowledge is the heaven of spirit, and the purpose does not enter into consideration. What the result may be we know not. Franklin, when he caught the electric shock from the clouds was thrilled with delight. He did not foresee that his kite-string would be drawn into cables which would span continents and underlie the oceans and send that spark bearing the thought of nations around the world.

We may be assured that even greater consequences than anything we dream, may come from the least fragment of knowledge.

The final of spiritual beings? You might as well ask the caterpillar feeding on the coarse herbage, what is to be the final of its life and expect a comprehending answer. It cannot understand the life of the butterfly until it has passed through its transformation into that state. So in the advance of spirit, at each ascending step, horizon lifts and the vision extends.

We form an ideal of God the Eternal, Almighty, All-Knowing—and Infinite. This ideal, infinite because incomprehensible to us now, is a prophecy of our own attainments in the future; the foreshadowing of what is possible for us to realize.

Levi Wood: Q. What became of the body of Christ when taken from the sepulcher? Was it etherialized?

A. The evangelists impress the idea that the body of Christ was again taken possession of by his spirit and he thus becomes an example and evidence of the resurrection of the dead. All of them surround the event with supernatural occurrences. Matthew says that an angel descended whose countenance was like lightning, and the keepers "became as dead men."

Mark simply says that the two Marys came to the tomb and found it open and a young man seated within who told them that Jesus had arisen, and where they might find him. The dreadful threes of Matthew which impressed Matthew he knows nothing of.

Luke tells the same story, but he says there were two young men with "shining garments," evidently meaning angels.

With St. John these become angels sitting at the head and foot of the place where Jesus rested. These narratives cannot otherwise than be taken by the uneducated student as entirely legendary. Contrary to the usual teaching of Christ before a line was written. The eminent German, Volchman, estimates that Matthew was written about 110 years after the death of Christ, and this is the oldest of the books. After a full century had passed the Gospels were written to meet the demand for a book of authority as preserving the sayings of the Master. There was nothing but hearsay and tradition, handed down from generation to generation.

It is scarcely more than this period since the death of Washington. Suppose not a line had been written during this time concerning him, nor mention recorded, and someone should attempt to write his biography. Would it be possible to give more than a vague compilation of sayings and anecdotes, broken and fragmentary? However, we may interpret the records of the Gospels, we are assured that there was no miracle. If Jesus arose and passed out of the sepulcher, he was resuscitated. He had the same body and it must have been subject to physical conditions.

There was a legend to the effect that after showing himself to his disciples, he retired to the wilderness and lost himself to the world of men. As all these legendary stories are without proof, one is as reliable as another.

Mediumship and Its Laws.
The filling of many orders for this book, has been delayed, because the edition became exhausted before another was ready. The sixth edition is now from the printer's hands and all delayed orders will be filled at once.

Prof. A. H. Jones writes: "I am better pleased with Mediumship and Its Laws" than with a parcel I paid \$12 for. I use it in my class in hypnosis and clairvoyance."

HUDSON TUTTLE.

THE PREACHER WHO CAUGHT ON.

He preached about the pleasure
That there is in doing good;
He held the Scriptures sacred,
And he did the best he could;
He consoled the weeping widow,
And he dried the orphan's tear,
He made his sermon scholarly,
But few turned out to hear.

He preached about the danger
That there is in doing wrong;
He held that hell was real;
He preached that man should follow
The Lord's teachings day by day,
And presently he noticed
That the people stayed away.

He bought a magic lantern,
And some slides to fit the same,
And announced that he hereafter
Would be right up with the game;
He studied slang instead of
Poring over ancient lore,
And the crowds ere long began to have
To line up at the door.

He ceased to warn his hearers
That they ought to change their ways,
He ceased to preach the Gospel,
And he studied to amaze—
He says they're coming easy,
He's cocky as can be—
They've given him a finer house
And raised his salary.

—Chicago Record-Herald.

The chief object of all good governments should be the protection of all the natural rights of their constituent members.—Alexander H. Stephens.

STARTLING EVIDENCE OF SPIRIT POWER.

Thirteen Different Prayers Offered in a Reverent Manner.

Too often in this busy world do we fail to give to each other the word of encouragement or praise that is justly due. We give and receive freely, but not till the mortal is laid away forever do the words of praise being uttered away in the recesses of our being, spring into active life through expression.

Before going to Lily Dale last season, I was told by spirit friends, in our home circle, that an old and very distressing physical ailment would be healed for me while there.

This trouble was located near the heart, but of its nature I was never satisfied by the diagnosis of the medical doctors, who had treated me for it during a long series of years. As a rule the physicians diagnosed the trouble as "aneurism of the heart," there being often, for two months at a time, with no cessation at all, an abnormal pulsation or beating near the heart, just as some one would strike with a little hammer at each heart beat. The entire region about the heart and below the ribs was very sensitive—often for weeks, and even for months—to such a degree that the clothing had all to be supported entirely free from that part of the body.

It was after one of those acute attacks, beginning in the early spring, that the remarkable experience which follows occurred:

No medical doctor (and several of the best tried at different times) had been able to relieve this condition.

Just before the close of the season of 1903, at Lily Dale, I first heard of Mrs. Sarah Fanner, of Cleveland, Ohio, as a "card reader." In company with a friend I went to her for a card reading.

We found Mrs. Fanner to be a woman whose presence spoke plainly of a life filled with pain and sorrow yet possessing a strength of character that held her above it all, even as the beautiful cactus blooms and casts its delicate fragrance around it, under the burning sun of the desert. Her father was an English officer, and her mother a Hindu woman. As she "ran the cards" for me I was told to ask a question mentally. The question formed in my mind was: "Will I ever get relief from this palpitating pain?"

In a moment Mrs. Fanner, as she looked at the cards before her, said: "Your question is concerning your health and I must put my hand on your heart."

This she did, when almost instantly her hand seemed to be glued fast to my body. She applied it as if it were a magnet, then said: "My guide says you can be cured with three treatments."

I must confess, however, that I did not believe in the ability of a guide to so quickly cure an ailment of such long standing—especially as the medical doctors had been unable to do anything for it.

Anxious to grasp any opportunity that might bring relief, I placed myself in her care for the course of treatment.

My friend, Mrs. N., of Canada, was present at these treatments, and saw much that was shown me clairvoyantly.

During the first treatment, which lasted about half an hour, the healer's hand was firmly fastened to my body by an invisible force, and I felt (from the feeling) to be breaking away from something inside—all the while, through my clairvoyant powers, I saw the Hindu guides at work. In this way I followed them through various performances, prayers, etc., unintelligible to me but explained by the healer, as I related them to her, to be the methods and prayers employed by the priests in the temples of India for healing the sick who come to them for help.

I was permitted, through my spiritual vision, to follow these spirit guides as they went through the ceremonies of the "thirteen different prayers," until at the last came the process of "cleansing the temple." It was a beautiful and uplifting experience to witness these ceremonies, and gave me great confidence in the power of the guides to heal the sick. Mrs. Fanner, having been very familiar during her childhood days with these institutions, was able to give me the significance of each act of the band of spirit healers, which was very instructive as well as pleasing to me.

At the end of the first treatment I felt quite ill for a time, and very weak. At the second, I became deathly pale, nauseous and weak, so that I was forced to lie down for some time before leaving the room. During this treatment, as before, the healer's hand was apparently fastened to my body, over that some portion of my anatomy was being torn out of my body and carried away by the healer's hand. The pain consequent on this process was intense, no doubt causing the weakness and nausea mentioned above.

A few hours after this treatment, when the pain had ceased, to all outward appearance and from the sensation experienced, a lump about the size of a hen's egg had been suddenly removed from underneath the floating ribs.

At the next treatment, the palms of the healer's hands, as she rubbed them together, became covered with oil of a very pungent odor; and it appeared in plain sight of both my friend who was present and myself. This was evidently brought by the guides to heal the irritated portion within, for at the close of this treatment the guides pronounced the cure complete, and said that in a short time all disturbing symptoms would cease, as the cause had been removed.

In reply to my question as to what this cause really was, the medium replied: "I'm almost afraid to tell, for fear it will frighten you; but," she went on, "it was a clot of blood attached to the heart, near the apex, caused by a hurt a long time ago."

When only a small child I fell between the wheels of a heavy farm wagon, and one of the wheels passing over my body just above the waist line, as nearly as I can remember, and to this accident had been attributed the abnormal condition, but I had not told the healer of this at all.

As a proof to myself and to others, of the permanency of the cure, I have applied a "test" by putting on a corset and drawing up the laces as tight as possible, will hold me in comfort from the natural inconvenience resulting from such a procedure. This would have caused me to faint before the treatment, so that the proof of a positive and permanent cure is very satisfactory to me, and to my friends who know of this.

(MRS.) ELLA ROYAL WILLIAMS,
334 Eleventh St., N. E., Washington, D. C.

Good deeds run clear through heaven like a bell—Richter.

He wears his faith but as the fashion of his hat; it ever changes with the next block.—Shakespeare.



Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper corrections as to dates, etc., can be made.

LIST OF CAMP-MEETINGS.

Send in Your Dates, and Names of Secretaries at Once.

Lake Brady, Ohio.
Lake Brady camp opens and closes A. G. Keck, secretary, Akron, Ohio.

Chesterfield, Ind.
Chesterfield (Ind.) camp-meeting opens and closes For programs and other information address Flora Hardin, secretary, Anderson, Ind.

Forest Home, Mich.
The fifth annual camp-meeting opens at Snowflake, Mich., and closes Write to Mrs. Ruth Eastman, secretary, Manaceloth, Mich., Box 69.

The Waukegan Camp, Wis.
This camp opens and closes For full particulars address the secretary, Will J. Erwood, No. 1334 Pine street, La Crosse, Wis., or Clara L. Stewart, president, Whitewater, Wis.

Ottawa, Kans.
This camp opens and continues to For full particulars address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kans.

Wenonah, Wis.
The Wenonah camp opens this year on August 1st, and closes Address for particulars, Miss Gertrude Spooner, secretary, Wenonah, Wis.

Delphos Camp, Kans.
Commences and continues until C. J. Hallock, president; H. D. Dwight, secretary.

Summerland Beach, Calif.
Summerland Beach camp, Millersport, Fairfield county, Ohio, 25 miles east of Columbus, opens and closes David Climer, president, 282 West Fifth avenue, Columbus, O.; Hattie G. Webster, secretary, 65 McDowell street, Columbus, Ohio.

Winfield Camp, Kansas.
This camp will be held in Island Park, Winfield, Kansas, commencing August 1st, and closing For full particulars write to Mrs. Maud K. Gates corner Second and Indiana streets, Highland Park, Winfield, Kans.

Marshalltown, Iowa.
This camp begins and ends For full particulars address E. M. Vail, president, Marshalltown, Iowa.

Franklin, Neb.
This camp commences and continues until For full particulars address D. L. Haines, secretary, Franklin, Neb.

Haslett Park, Mich.
This camp commences and continues to For programs and full particulars, address the secretary, I. D. Richmond, St. Johns, Mich.

Vicksburg, Mich.
This camp-meeting is located at Fraser's Grove, One-half mile south of Vicksburg. It commences and closes For programs send to Jeannette Fraser, Manager, Vicksburg, Mich.

Grand Lodge, Mich.
This camp opens and closes For programs apply to McKelvey, Grand Lodge, Mich.

City of Light Assembly, Lily Dale, N. Y.
The City of Light Assembly, formerly the Cassadaga Lake Free Association, will convene and close For information and programs, address Mrs. Isabel Bates, corresponding secretary, Lily Dale, N. Y.

Saugus Center, Mass.
The Lynn Spiritualists Association will hold meetings Sunday, ending at Saugus Center, Saugus Center, Mass. Mrs. A. R. Ayer, 42 Smith street, Lynn, Mass.

Maple Dell Park, Ohio.
The American Spiritualistic and Science Union will hold a camp session at Maple Dell, commencing and closing For full particulars, address, Mrs. L. K. King, corresponding secretary, Address with stamp, Box 45, Mantua, Ohio.

Harmony, Cal.
The eighth annual camp-meeting opens and closes For full particulars address Frank C. Foster, secretary, Escondido, Calif.

Camp-meeting at Etna, Wash.
The Spiritualists of Etna county, Washington, will hold their second annual camp-meeting in their beautiful grove in Etna, from For circulars and information address the secretary, Henry B. Allen, Etna, Clark county, Washington.

Freeville, N. Y.
The Central New York Spiritualist Association will hold its ninth annual camp-meeting at Freeville, N. Y., ending at Rhodas, Rhodas, N. Y., president; Victoria C. Moore, Dryden, N. Y., secretary.

Lake Pleasant, Mass.
This camp commences July 31 and continues for 30 consecutive days. For information and programs address Albert P. Rhine, 61 Dartmouth street, Boston, Mass.

Los Angeles, Cal.
The Southern California Spiritualist Camp-meeting Association will hold its camp-meeting in Los Angeles, Cal., from to Address all communications to W. F. Vose, No. 1337 East Twenty-third street, secretary, or Mrs. Essie Ashby, 1308 East Twenty-seventh street, president.

Lake Sunapee, N. H. Camp.
It will be held at Blodgett's Landing, N. H., for four weeks, commencing and closing Address the secretary, Lorenzo Worthen, Hillsboro Bridge, N. H.

Camp-meeting in Oregon.
The Spiritualists of Oregon will hold their annual camp-meeting from to on the beautiful and inspiring grounds of the Clackamas County Spiritualist Association. For particulars, address the president, Geo. Lazalle, Oregon City, Oregon.

Mt. Pleasant Park, Clinton, Iowa.
The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton, Iowa, will open and close For program addresses address Mollie B. Anderson, secretary, Clarksville, Mo.

Verona Park, Me.
This camp opens and closes For full particulars, address Bangor, Me.; F. W. Smith, secretary, Rockland, Maine.

Island Lake, Mich.
The Island Lake camp opens extending through the month of H. R. LaGrange, secretary, 350 Grand River avenue, Detroit, Mich.

The Niantic Camp.
The Niantic Camp, Niantic, Ct., opens and closes For full particulars address Mary A. Hatch, secretary.

Reincarnation Considered.
To give a comprehensive answer to the questions propounded by G. P. Benet in a late issue of The Progressive Thinker, anent the subject of reincarnation, would require more space than I have at my command; hence I shall consider only the most important. He asks the reason for the various degrees of development from savage to civilization, if we came from the hand of an absolutely just Creator; and then he seeks to consider it an argument for reincarnation. His theory would account for the development of the race as a whole, but would not apply to the development of the individual.

This question of reincarnation, the inequality of life, opens a field of investigation, or rather conjecture, that is very profound. It has caused many to deny the existence of God entirely; claiming that a perfect God could not create an imperfect world. Yet one thing confronts us, turn whichever way we will; the world is not perfect; the life it sustains is far from being perfect.

Take the most perfect work of art ever executed by the hand of genius. When we gaze upon it as a whole we stand enraptured by its symmetry and splendor. But let us scrutinize it through a microscope. We no longer see the marvelous beauty of the whole; the insignificant irregularities alone are magnified a thousand fold. Our view of creation is through a microscope; we see the petty wrongs, the imperfections and takes everywhere about us, and they seem to imply an imperfect whole. But could we stand aside, disenthralled from earthly limitation, and view with omniscient mind the whole drama of creation, we would not notice the inequalities of life which now distort our understanding.

We may well be thankful that all things are not perfect, for then there would be no place in the universe for imperfect finite man. But this neither proves nor disproves reincarnation. As the earth becomes more refined the life it sustains also becomes more perfect. Everything tends upward to perfection; all life, all worlds. This man is not influenced by his character in a former incarnation, but is governed entirely by the ability of his planet to produce a perfect or an imperfect individual.

I now come to a consideration of the question: "How are spirits created?" When Mr. Benet says that if the spirit is brought into existence at conception, "God must be kept very busy even if this planet is the only inhabited one in the whole universe," he shows a misunderstanding of nature's methods. The universe is ruled by immutable law; not by the haphazard actions of a personified Deity. There are three ultimate principles in the universe—matter, force and intelligence—and they are ever seeking expression in individualized life when conditions will permit; thus obviating the necessity for a separate act of God at every birth.

But by far the strongest argument against reincarnation is found in a consideration of the resources in the nature. Is Nature so lacking in the material for the production of a human soul that reincarnation becomes necessary? Did the creation of a fixed number of spirits exhaust the resources of the whole boundless universe so that to sustain life on earth reincarnation became necessary? Reason answers: No. **Geo. B. Ferriss.**

Don't count what has been taken from you; count what you have left, and be grateful.
We do not believe in immortality because we have proved it, but we forever try to prove it because we believe it.

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Part II.
A Risk and a Duty; Other Definitions; Significant Admissions; Facts Demonstrated; Spiritual Mediumship Analyzed and Classified; The Principle Involved; Automatic, Physical Mediumship; Impossibility; Neither a "Gift" Nor "Power"; The Destructive Principle in Mediumship; Mediumship and Morality; Mediumship and Martyrdom; Mediumship and "Affinity"; Mediumship and Emotionalism; Mediums and Their Motives; Mediumship and Insanity.

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Ohio Spiritualists, Attention!
The sixth annual convention of the Ohio State Association of Spiritualists will be held in the city of Columbus, May 27, 28, 29, in the Board of Trade auditorium. These sessions will be held daily during the entire convention. All societies are earnestly requested to send their full quota of delegates, and individual members are urged to be present in person. Business of importance is to come before the convention, in which every Ohio Spiritualist is interested.

Local societies and members desiring to offer amendments to the constitution must file the same with the secretary prior to April 25, 1904, as none can be legally acted upon, received after that date.

Full particulars regarding program, etc., will be given in a future issue of The Progressive Thinker.

By the President: Elyria, Ohio. CARRIE FIRTH CURRAN, 123 Indiana avenue, Toledo, Ohio.

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Debt causes much failure; make it a rule to spend no dollar until you have earned it. Bishop Fitzgerald.

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It is better to be unborn than untaught, for ignorance is the root of misfortune.—Plato.

Eloquence is in the assembly, not merely in the speaker.—William Pitt.

Nothing blinds the soul quicker than winking at sin.

WORDS OF CAUTION.
You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

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CHICAGO, ILL., APRIL 30, 1904.

NO. 753

DOWN IN TEXAS.

Mr. Scoville Attacks Spiritualism, and
Laura B. Payne Defends It.

The Rev. Mr. Scoville delivered another sermon on divine evidence at the new tabernacle last night, to an assembly of 700 or 800 people. This was the last sermon of that series. To-night he will preach on "God's and Mother's Love," for "mothers and others." As was the case last evening, special vocal music will be given by Mr. DeLoss Smith, the evangelist singer.

Last night Mr. Scoville discussed the infidel's attitude on the question of the divinity of Christ and answered some of his arguments. He said the infidel maintains that Christ did not rise from the dead, but that his body was stolen. Mr. Scoville offered seven arguments to show that this was not what happened. He said that to declare that the body was stolen, the infidel must believe the following seven things:

That the sixty-four guards left at the tomb of Christ slept simultaneously while the body was removed.

That the apostles stole the body.

The evidence of men who were asleep, or said they were, when it was alleged the body was stolen, as there were no witnesses.

That the disciples were bold where, before the crucifixion, they had been cowards.

That the thieves took time to unroll the body and then re-roll the napkins in which it was encased as they were when found.

That the apostles risked their lives to save the body of a man they then believed to be an impostor and whom they denied before the crucifixion.

That the apostles put life into the body after stealing it, as Christ was seen by many people in different places after he had died and been entombed.

At the conclusion of the sermon a number of persons came forward for admission to the church.

In Defense of Spiritualism.

To the Editor:—We understand that the revivalist, Mr. Scoville, has been consuming some of his valuable time in roasting Spiritualism. That he said last evening in a public talk that a few people would get together in a dark room and hold hands and start the electric current and call it spirits. Also that instead of friends who come in our seances they are demons and devils.

Now, I wish to say to Mr. Scoville that if this is the extent of his knowledge concerning psychism, psychology and mediumship then he needs to be enlightened.

For fifty-six years the Spiritualists have been carefully studying the laws of psychic phenomena, and through their psychics or mediums, the world has come into possession of valuable knowledge concerning the "life beyond the grave," and the common destiny of man.

Founded upon facts, demonstrated by psychic phenomena, is an organization known as the church of Spiritualism. This teaches the ethics and religion of Spiritualism. But in addition to Spiritualism is the "Psychical Research Society," founded in London, England, about twenty years ago by such scientists as Sir William Crookes and Alfred Russell Wallace, the former being president of the same.

If the Rev. Mr. Scoville will take the pains to read the annual reports of that body of scientists, I am sure he will, if he be a fair-minded man, change his mind regarding spiritual phenomena.

Because of the Spiritualist church, with its beautiful doctrine concerning the existence of man beyond the grave, and the Psychical Research Society with its demonstrated facts attesting the truth of the claims of Spiritualism, a new light has dawned on the world and humanity no longer gropes in ignorance awaiting the grave as the dark gateway into an eternal hell. For Spiritualism demonstrates beyond a question, or doubt, what no other church has, viz: that there is no death, that life is continuous and that death is only an event in life. Also that no burning hell awaits any soul, neither any diminutive heaven where just a small percent of the people shall be saved, but that in a real, tangible, material world man shall continue to work out his salvation, governed by the condition he by his thoughts and deeds, has made for himself.

As to Spiritualism being the work of the devil, the same has been said of every invention almost, and of every new thing that has confronted the race. The printing press was for many years called the devil's printing press, because the people thought it the work of his majesty, the devil.

If our loved ones living here in the body are devils, then they are devils who come to us from beyond death's portals, for they who come are the ones who have died, as we say, and have left us in loneliness and tears.

LAURA B. PAYNE.

LOVE'S PHILOSOPHY.

The fountains mingle with the river,
And the rivers with the ocean;
The winds of heaven mix forever
With a sweet emotion;
Nothing in the world is single,
All things by a law divine
In one another's being mingle—
Why not I with thine?

See the mountains high in heaven,
And the waves clap one another;
No sister-flower would be forgiven
If it disdained its brother;
And the sunlight clasps the earth,
And the moonbeams kiss the sea—
What are these kissings worth,
If thou kiss not me?

—Percy Bysshe Shelley.

The best men are not those who have waited for chance, but those who have taken them; besieged the chance; conquered the chance; and made chance the servant.—Chaplin.

Rulers always hate and suspect the best in succession.—Tacitus.

MISS HARLOW AND THE BLUE BOOK.

THE BLUE BOOK EYPOSED.

Miss Harlow is one of the most forcible, eloquent, logical and fearless speakers. She alludes to the Blue Book, containing stock tests which many professional mediums use in making a sensation before an audience. This charge, emanating from Miss Harlow, an acknowledged brilliant leader in our ranks, will make a profound impression on all thoughtful persons. That stock tests—Blue Book tests—tests without one particle of genuineness—have been quite common in our ranks is well known among all the leaders of our movement. These stock-test mediums and bogus materializers stand in the same relation to Spiritualism, that corrupt and rotten officials, boodlers and hold-up men do to city governments. It is indeed encouraging when such a gifted lady as Miss Harlow defies the tricksters in our ranks, and exposes them in all their hideous deformity. It is a sad picture for Spiritualists to consider.

Spiritualistic seances, of the generally popular type, owe much of their success to the Blue Book.

Many people have received what they believed were supernatural communications at private or public seances, where the medium either communicated messages from departed friend, or produced materializations, and where the mysterious manner in which messages concerning private matters were given to members attending the seance effected their conversion.

They urge that the medium must be in communication with spirits, as he or she told of things which they, being total strangers, could not possibly know. But this enthusiastic convert did not know of the existence of the Blue Book, or the species of freemasonry which has grown up with the spread of Modern Spiritualism.

Thanks to the Blue Book the medium does not have to rely on inspiration or spirit control.

This statement is made by Miss Harlow, of Boston, one of the most prominent lecturers on Spiritualism in this country.

Miss Harlow has been in Pittsburg for about a month past and has been lecturing once or twice a week at the First Church of Spiritualists, Boquet street, Oakland. While she admits that she talks at times under the control of spirit forces, and may be able to discourse on subjects eloquently in that state of which she is normally quite unacquainted, Miss Harlow is a tireless student of Spiritualism and is an intelligent and fluent talker on the subject at any time.

She delivered a most interesting address on the evening of March 31, which was the date of the fifty-sixth anniversary of the beginning of Modern Spiritualism in this country, and later in discussing some of the interesting phases of the history of the sect she was drawn into an outbreak of virtuous indignation over the manner in which the real, sincere, earnest Spiritualists, who accept it as their religion, and not as a fad or pastime, have been injured in the eyes of the world at large by the actions of men and women who have gone into Spiritualism as a business.

"Modern Spiritualism is gaining ground," said Miss Harlow, "in spite of the damage it has suffered from tricksters and mountebanks who use it as a

cloak to shield and assist their reprehensible work."

She insisted that the Spiritualists who form themselves into congregations such as the First Church in Pittsburg, should not be confused with the advertising test mediums and professional clairvoyants who pretend to get supernatural readings and writings for everyone who pays them their fee. These professional mediums usually form what they term "circles," which meet at private houses or in rented halls once or twice a week. Every member of that circle has to pay the medium a certain amount of money before the seance starts. Miss Harlow says she has attended these seances and was disgusted with the cheap tricks of the alleged mediums, particularly with their spirit messages and materializations.

In this connection she mentioned the Blue Book, which she declares all professional mediums are supplied with before they attempt to get spirit messages from the dead friends of their hearers.

"There is a regular system of freemasonry in existence among these tricksters," said Miss Harlow, "and they make a point, among other things, of procuring and compiling all sorts of needful information regarding the families, private history and secret affairs of every man, woman or child who takes any interest in Spiritualism. Not only that, but they find out all about the relatives of these people who have died. All this information is carefully edited and put up in the handiest manner possible, the volumes always being in stock and constant additions being also made. When a medium of the sort we are speaking of comes to a city he or she knows where to go to get one of these books and for say \$5 she is given one, and by its means she can secure an intimate acquaintance with the affairs of the living and the dead. The resident accomplices also tell the visiting medium which matter will be available and which people to expect at the meetings. A good medium will command an astonishing amount of information and proper names. Practice, of course, renders them expert at not mixing the names and the family history, and with the assistance of one of the brothers in the secret organization, they can know every evening exactly who are able to get surprisingly accurate communications. Now, of course, that is a very low form of trickery and decent Spiritualists, of course, have nothing whatever to do in common with such mountebanks. Our church meetings are widely different from these private seances where everyone has gone to 'investigate,' as they called it. We attach most importance to the mental phases of Spiritualism and try by self-culture and self-discipline, to work in harmony with the great laws of nature, which find exemplification in Spiritualism. These tricksters are able to earn a living because there are crowds of the morbidly curious, and also because, while sincere their dupes attach the prime importance to the visible, material tests. These tests are mere child's play, in my opinion, and are of no value as proofs of the truths contained in the doctrine of Spiritualism. The more one reads and earnestly studies this most entrancing subject of the relation of the soul and body and the future awaiting our real self after death shall have relieved us of this body, the more one finds to convince him that Modern Spiritualism is a great truth."

"It had a very humble beginning a little over half a century ago, but now has followers all over the civilized world, while it has also called into existence another body of thinkers, the Society of Psychical Research, which has collected data of inestimable value to Spiritualism, although designed to disprove some of its teachings."

Anniversary of Rochester Rappings.

Miss Harlow briefly narrated the facts attending and preceding the inauguration of Spiritualism in this country. She explained that while March 31 marked the fifty-sixth anniversary of the world-famous Rochester knockings, yet Spiritualism had been demonstrated six years earlier, when in 1842 a professor of mesmerism had discovered Andrew Jackson Davis in Poughkeepsie, N. Y. Davis was a stripling of 19, poor and utterly uneducated, but by accident was found to be of an unusually receptive or negative mental organism. He was used as a subject in illustrating the mesmeristic experiments and was absolutely under the control of the experimenter. While in this condition he obtained some marvelous results, giving information of affairs transpiring at a distance of hundreds of miles, while lying in a trance-like condition.

When he was not long, however, until he greatly surprised the mesmerists by getting communications while in that state on subjects entirely foreign to matters on which the operators asked him to talk. It finally became evident that he was dominated by some unseen power, which took possession of him as soon as he was in the mesmeric sleep. Later on the mysterious power would assume control of Davis independently and while in that state he would write communications that were in effect profound treatises on the laws of nature and the unseen world, the communications embodying much which was in close agreement with the Darwinian theory of evolution. These writings filled several volumes and were called the "Harmonial," comprising all the tenets now held by Spiritualists.

"The writings of Andrew Jackson Davis were at such variance with the teachings of the Bible," said Miss Harlow, "that they called down on his head a storm of denunciation and ridicule. He also described the future existence, making heaven a very different place indeed from the accepted idea. One of its salient features was the elimination of a hell from the life beyond the grave. Spiritualists have been so overjoyed at escaping this dreaded place of punishment that they have sat like robins, many of them, ever since, with their mouths wide open, and have swallowed everything that was dropped in by anyone professing to be a Spiritualist. As a result they have received much false doctrine; as a result they have not developed the necessary habit of thinking for themselves."

"Andrew Jackson Davis was clearly inspired when he wrote the wonderfully instructive passages of the Harmonial, and he was not an impostor, for he was too well known for that to have been possible if he had wished to impose on the public. He continued writing, and developed into a great thinker and teacher. He has written a score of works on various aspects of Spiritualism, and from the ignorant country boy now stands as one of the profoundest philosophers alive to-day, whose opinions on psychic matters are received with consideration the world over. In later life he received the power of healing that is, he virtually received a complete medical education in the course of a few inspirations, so that he was enabled to diagnose a case, and prescribe the helpful, healing course to be pursued."

In reference to the "Rochester rappings," as the mysterious manifestations were called, Miss Harlow gave a brief but comprehensive review of the incidents attending and following the phenomena. Those rappings which caused such intense excitement all over the country first manifested themselves at a little town called Hydesville, a short distance from Rochester, N. Y., said Miss Harlow, "in a house occupied by a family named Fox. There were three children, little girls aged 8, 12 and 14 years, named respectively Kate, Margaret and Leah. These sounds only occurred in rooms where these girls happened to be at the time. The noises greatly terrified the parents and older members of the family and the children themselves, although soon growing accustomed to them, as children will to everything, declared that the noise was caused by the Evil One, one of the girls explaining that the rappings were caused by 'Old Cloven Hoof,' as they had been taught to term Satan. The youngest child, Kate, seemed to have the strongest mediumistic powers, and it is not possible that a child of her tender age could play a part, or co-operate with accessories to obtain those mysterious sounds. The rappings would be heard in any part of the room where the children commanded; on the floor, walls, windows or ceiling. They were first heard on the headboard of the girls' bed. The neighbors heard of the noises and came in ever increasing numbers to listen, and soon the news was scattered all over the country, and scientists came personally to investigate and explode the 'absurd rumor' as they called it. Among those who spent time and thought on the subject was Judge Edmunds and a Prof. Hare of one of the eastern colleges. The latter said he would prove the whole thing a fraud in six weeks; at the end of that time he was a firm believer in the phenomena, and later embraced Spiritualism and wrote profusely on the subject. The girls were subjected to the most protracted and extreme tests, being bound hand and foot, tied on insulated tables and isolated one from the other, and from all members of their family. Still the rappings occurred wherever they were. Then

some wise man burst into notice with the ridiculous explanation that the little girls obtained the rappings by cracking their toe joints and knee joints. There were many people silly enough to believe him, but it is hardly worth consideration in face of the scientific tests which effectually failed to find a trace of fraud.

Turned Up a Murder Mystery.

After the little girls had been examined, they returned to their home, where the rappings continued. Then some one conceived the idea of calling out the name of the alphabet in order to receive communications. When certain letters were reached the raps would interrupt the reading, and thus sentences and names were secured. When the unseen power was asked to spell its name the alphabet was called out, over and over, beginning at the first letter, and stopping at the letter designated, until John the Peddler had been spelled. This was the title given to a well-known character who had peddled goods through the country for a number of years before the Fox family had moved into the house.

"In the same way communications were received to the effect that he had been murdered and that his bones would be found lying under a stone buried six feet below the surface of the cellar in a certain corner. The place described was excavated, and sure enough the stone was found six feet below the level of the cellar floor, and underneath the stone were the bones of a man, with enough fragments of clothing left to identify them as having belonged to the peddler."

"That discovery caused intense excitement, and people all over the country at once began trying to form circles and secure rappings and communications. The Fox sisters could not avoid a great deal of publicity, but it is said that the family did not seek it. The girls all married finally, one of them becoming the wife of a very prominent and wealthy New Yorker, and finally giving up her Spiritualism on account of her social prominence. The youngest married Kane, the Arctic explorer, and is said to have renounced her belief in Spiritualism out of deference to her husband's religious views, but after his death she returned to a full faith in Spiritualism."

"That was the way in which Modern Spiritualism had its beginning," said Miss Harlow. "I say 'Modern Spiritualism' for those rappings in the Fox home were simply the manifestation of a law that had always existed, but which had hitherto failed to gain human recognition. And from those simple rappings and laborious spelling out of communications have developed a number of much more interesting and satisfying phases, clairvoyance, clairaudience, independent writing, automatic, or slate-writing, and at rare intervals, and under especially favorable surroundings and conditions, materialization when a spirit will be able to build itself up into its former appearance and remain visible for a few seconds or minutes. There is also such a thing as psychometry, which is based on perfectly scientific grounds, and has nothing of the cheap trick about it that some of the mountebanks who pose as mediums use on their dupes."

"In psychometry the principle involved holds that every particle of matter is an enduring, pulsating record of thought or action. That thoughts and impulses are actualities, and impress themselves on matter for all time. That as a result, the surroundings of a man or woman, the clothing worn by them or a ring from the finger can, under proper conditions, surrender back this record and enable the character or past life of the individual to be read as from the pages of an open book."

Miss Harlow does not claim this power, nor any of the other phenomenal gifts, except that of speaking at times under spiritual control. She says she is absolutely convinced that many advanced mediums do possess some or all of those gifts, but she is equally emphatic in denouncing the tricks used by some of the professional mediums who live by seance work. She says she has proof that the flower materialization, which is so frequently done to impress visitors, is the flimsiest kind of a trick, and a friend of hers detected a well-known medium purchasing five or six dozens of carnations and roses a few hours before he was to give one of his seances. Some of the mediums also sit near cabinets and claim to materialize spirit hands. Miss Harlow says she has found out that artificial hands made of rubber, are used for that trick.—Pittsburg (Pa.) Leader.

address of Dr. W. Yates, well known as an electric and magnetic masseur, living at 218 Thirty-first street, Chicago, within three blocks of the lady's home. She had sent to Europe for the help that lay at her own door!

When she told her story to the genial, warm-hearted doctor, he calmed her and began to talk to the spirit, reasoning with him first, telling him that no man or spirit of principle would force himself on a lady when his presence was objectionable. "She has told you repeatedly she did not want you and now you must leave her," he said. The spirit, controlling the lady to speak, stoutly refused to go.

The doctor talked earnestly with him, saying he could call on the Great Spirit to take away his power, so he could no longer go where he chose, "but," he said, "it would leave you in such a deplorable condition and cause you so much suffering that I do not want to do it."

The spirit answered with mocking laughter, that he did not believe in any Great Spirit, and was not afraid of anything that might be done to him. Spirits of Dr. Yates' band also talked and reasoned with him, trying to persuade him to give up his evil ways. The clairvoyant, watching him, said he seemed at one time to be thinking of what they said, and at last reluctantly agreed to go, but added, "I do go, I will send someone else in my place." The lady said to him: "If I can do you any good, can help or teach you better things, I am willing to do so, but I will not have spirits with evil thoughts about me, nor

will I submit to the control of every roving spirit that may wish to use me. If I cannot have good spirits, I will have none of you."

She could hear his answer quite plainly, "I will come to you when I please and as often as I please and you cannot help yourself."

The doctor warned him to be very careful or he would surely be punished for his wickedness, at which the spirit became abusive in his language.

Fading persuasion was of no avail, Dr. Yates called on a tried and true friend from spirit world, laid the case before him and asked for help. It was promised and given. This good spirit, with the assistance of some Indians from the band, took the obstinate one in charge, forced him to leave the lady's atmosphere, bound him with what seemed to the clairvoyant's vision, to be heavy chains, and took him to an isolated place in the realm of spirit which they said resembled "Devil's Island."

Where poor Dreyfus was incarcerated. There they told him he must stay till he overcame his wicked thoughts and was ready to progress into the light.

When the other influences who had associated with him in his nefarious work, saw what was done to their leader, they scampered away in fear.

The lady is conscious of perfect relief from the tormentors and gratefully acknowledges her indebtedness to Dr. Yates and his kind spirit friends.

A physician who knew this man well in earth life, said, when he heard the story, "It is very like him. He was a

good doctor, but of his morals, the less said the better."

The story points its own moral. The change of death does not transform the character but leaves it in all its naked hideousness or beauty, according as the life here has been warped and foul, or kindly, generous and pure, for "What a map soweth, that shall he also reap." Chicago, Ill. AGNES PERRY.

BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults, Pray don't forget your own; Remember those with houses of glass Should never throw a stone. If we have nothing else to do, But talk of those who sin, 'Tis better to commence at home, And from that point begin.

We have no right to judge a man Until he is fairly tried. Should we not like his company, We know the world is wide, Some have their faults—and who has not?

The old, as well as the young; Perhaps we may, for aught we know, Have fifty to their one.

—Des Moines News.

Every expansion of intelligence has proved of advantage to society.—Gutzot.

The destruction of Christianity is essential to the interests of civilization.—Reade.

What you do not wish done to your self do not unto others.—Chinese.

Geo. B. Ferris Critically Considers Certain Questions of Vital Interest to Spiritualism.

"It is a well-known axiom that fraud engenders fraud. The psychic force of a determined doubter calls up lying spirits. Go to a spirit-circle, determined to catch the medium at fraud, and at that very seance the most reliable medium will act like the 'devil.' Have the faith Christ had, and spirits will materialize in your pulpits and reading-desks. Doubt them, and they will throw bells and tambourines, and say the mediums did it."—Spirit of Benjamin Franklin in "The Next World Interviewed."

This quotation in slightly altered form is one of the first difficulties encountered by the critical investigator into the truth or falsity of the phenomena offered in proof of spirit return. It has always been a profound mystery to me why a genuine medium will stoop to commit fraud, just because an investigator in the audience is looking for fraud. IF I STATE THAT AN HONEST MAN IS A KNAVE, WILL HE SVERVE FROM THE PATH OF HONOR IN ORDER TO PROVE MY ASSERTION CORRECT?

No; and neither will the thought of fraud in the mind of the sitter cause an authentic medium to give fraudulent work. The manifestations may be hindered, but their character will remain unchanged.

I do not deny the ability of mind to influence mind, but THE MEDIUM WITH EXEMPLARY GUIDES AND AN HONEST PURPOSE WILL BE ABLE TO REPEL EVERY EVIL SUGGESTION, otherwise he should cease to practice mediumship, for the person who cannot resist the temptation to commit fraud has no right to enter the sacred field of spirit communion. Everyone who holds an office of responsibility receives these same thoughts of doubt as to his honesty, but unless his moral character is weak he will not prove unfaithful to his trust.

In the very nature of things it cannot be expected that a skeptic, coming from a creed hostile to Spiritualism or from cold, critical materialism, would do otherwise than expect fraud and deception. It is the everyday character of the medium and sitters that determines the character of the manifesting spirits; not alone the idea in the mind while the circle is in progress. If your life is pure, your ideals lofty, you need not fear that to keep your mind in a critical mood will in any way prevent or pervert the results. On the other hand, the person whose life is a continual round of fraud and deception, would draw to himself spirits of like character even though he be an ardent believer.

But this assertion has already received far too much attention, and if it was not so generally accepted I would not give it passing notice, for its fallacy is plainly evident.

This subject of fraud is a very disagreeable one to consider. It is with a feeling of extreme sadness that I undertake to consider this blackest side of human nature, and but for the fact that sooner or later the erroneous ideas promulgated must be met and vanquished, and Spiritualists awakened to a realization of the extent of the fraud being perpetrated, I would be fain to consider a brighter and less repulsive side of the Spiritualist movement.

I feel profound pity for those who are so lacking in moral stamina, so dwarfed in their spiritual natures, so engrossed in the gratification of THEIR GREED FOR GAIN, THAT THEY WILL JOY WITH, AND TRADE, THE HIGHEST ASPIRATIONS THE HUMAN SOUL IS CAPABLE OF ENTERTAINING.

A person so lacking in all the essentials of a moral and progressive being, that he will seek to perpetrate a burlesque on the most sacred affections of man and the angels, deserves not criticism but pity; for if ever human beings must suffer for the wrongs committed on earth, they will experience the anguish of remorse. I pity them as individuals, with the future that is before them; as a class and for their pernicious influence in the realm of Spiritualism, I experience only emity and repulsion toward them.

THE FRAUDS IN NEARLY EVERY PHASE OF MEDIUMSHIP FAR OUTNUMBER THE GENUINE. In the phase of materialization, fraud is probably the most numerous, although trumpet circles are but little better.

I am firmly convinced that there are from ten to one hundred frauds to one genuine medium in both of these phases. In fact, so large is the percentage of fraud that I no longer marvel that Spiritualists are deemed gullible fools by many of those who are outside the fold. And the principal thing which has brought this about is that so many will still patronize and defend the MOST ARRANT FRAUD, EVEN AFTER A THOROUGH EXPOSURE HAS TAKEN PLACE. They prefer to accept the statement of the

completely deluded. It must ever be borne in mind that there are many so-called tests, which to the uninitiated appear to prevent the possibility of fraud, but which are absolutely worthless as a preventative of counterfeit manifestations.

Rope-tying and tests of similar nature are practically worthless. I have seen this test of rope-tying applied to Anna Eva Fay, an acknowledged fraud, and it in no way interfered with the results obtained.

Grand Rapids has recently received a visit from a sleight-of-hand performer who styles himself as "Dr. H. J. Reynolds, demonstrating spirit power in the light." His tricks were far more mystifying and better executed than many bungling deceptions I have seen endorsed by Spiritualists and spiritual societies as well. A committee of four well-known citizens was selected by the audience. They tied his feet securely to the chair. Then strong strips of muslin were tightly tied about his wrists and the knots sealed. His hands were then placed behind his back, and the muslin strips were tacked to a post at his request. Thus tied, the cabinet curtains were closed, and soon the "spirits" began to manifest, ringing bells, etc. Then the curtains were drawn aside, and the medium found securely tied, the seals unbroken!

A sack was then brought out and carefully examined. Dr. Reynolds was then placed in the sack, after which the sack was fastened to a chair and the knots sealed. Two of the committee then guarded the back of the cabinet while the others watched the front to see that no one either left or entered the cabinet. The cabinet was in the center of the stage, plainly visible to the entire audience. Under these seemingly test conditions, the curtains were drawn aside, revealing a form robed in white standing in the opening. After which they were drawn entirely aside, revealing the cabinet to be empty! The form had disappeared; so also had the medium; the sack was empty, though tied just as left by the committee! Where was Dr. Reynolds? Presently a voice from the back part of the hall said: "Here I am," and Reynolds walked up the aisle and back onto the stage. How did he get out of the bag without breaking the seals? And how, indeed, did he elude the watchful eyes of the entire audience as well as the committee directly about the cabinet, and escape from the cabinet unobserved and make his way to the rear of the hall? The moral of this is that rope-tying, and, in fact, all the usual tests applied are valueless.

An Excellent Test.

I am aware of but two absolute preventatives of fraud in the ordinary materializing circle. One of these is to cover the medium with mosquito bar, tacking it securely to the floor. This prevents all possibility of transfiguration, impersonation, or fraud, for the medium can by no method escape from beneath the netting without cutting his way out. This test will in no way interfere with the disembodied spirits who desire to manifest, and no genuine medium will have the least objection to having it applied; but if the medium offers strenuous objections, stating that the "guides" will not allow it, etc., it is almost certain evidence of fraudulent intentions.

Another test I have in mind is to cut two small openings in the front of the cabinet through which the medium can place his hands where they will be visible to the circle during the entire seance. ONE MORE PRECAUTIONARY TEST WHICH SHOULD BE APPLIED TO GUARD AGAINST THE POSSIBILITY OF OUTSIDE AID. The circle should take place in a house that is unknown to the medium so that it will be impossible to have confederates.

Recently a materializing medium was exposed in Grand Rapids, and after the excitement was over some of the "mediums" wigs and false whiskers were discovered in the room used as a cabinet. And now the statement is put forward that the articles were placed in the cabinet for spite, and many Spiritualists believe that the medium has been greatly maligned and maltreated! Yet it was conclusive evidence of fraud, for had the medium been genuine his guides would have been aware, long before the circle commenced, that a trap was being laid for them; and they would have thrown the paraphernalia out of the cabinet, or refused to hold a circle in the first place.

A Pertinent Question.

A spirit can receive the thoughts of the sitter and answer unspoken questions. Would it be any more difficult to receive the thoughts of the party who medium that he has been imposed upon, and when he proposes a test seance to prove his genuineness they attend, allow him to choose his own tests, and go away

tends to use a flash-light or in any other way disturb the seance?

I devote equal attention to a certain kind of seance, usually very successful in public halls, which draws large crowds and is considered very convincing proof. It is called the half-cabinet seance, and consists of the ordinary materializing cabinet that is suspended on a wooden frame. The only difference is in the front; the curtain does not reach to the top, but an opening twelve to eighteen inches in width is left. Three chairs are then placed in front of the cabinet. The operator then calls up a lady and gentleman to act as a "battery." The lady is then told to take the middle chair; the operator and the other sitter then take the other two chairs. The operator—I will not say medium—then grasps the lady's arm with both hands. This makes it necessary for him to turn around slightly in his chair bringing one arm nearer to the cabinet. And right here is a singular fact: If the medium is right-handed he always places himself on that side of the cabinet where his right hand will be nearest the cabinet when he takes hold of the lady's arm. This is seldom noticed, yet it casts a shadow of doubt over the results received.

The other sitter then takes the lady's other hand in one of his, while his other hand is placed through an opening in the curtain which is now placed over them, leaving only their heads protruding. The curtain extends to the floor and gives the requisite darkness for the manifestations.

After telling the "battery" to inform the audience if he for an instant removes his hand, the manifestations commence. Bells are rung, hands appear at the opening, a musical instrument is played, and perhaps a telegraph instrument gives messages, if there is some one in the audience who can understand it. Then a tablet is passed through the audience to prove that it is free from writing, after which it is passed into the cabinet. Now dozens of messages from the departed are written with lightning-like rapidity, and thrown from the cabinet. Nearly all are recognized. This is considered very convincing, yet it escapes attention that the operator could have had another tablet with the messages already prepared, concealed about his person, which he could substitute for the one handed in.

After the seance the lady is requested to tell the audience if the medium has removed his hands during the seance, and the reply is invariably that he has not. This can be accomplished by a false hand which the operator can have concealed about him, which to the touch would closely resemble the natural hand. A proficiency in sleight-of-hand would accomplish the rest.

There is a test that can be applied, however, which would preclude the possibility of fraud, yet would not vitiate the conditions necessary for genuine phenomena. The sitter in the battery takes the lady's hand in one of his, and places his other hand through an opening in the curtain where it can be seen by the entire audience. Why can there not be additional holes in the curtain so that the other hands would be plainly visible to the audience? Their hands could then be joined as before, and fraud would be absolutely impossible.

If societies would unite in demanding this simple little test before employing, or allowing their halls to be used for this phase, the frauds would quickly disappear.

In the psychic or mental phases fraud is far more difficult to detect with certainty. The following tests as given by Tindson Tuttle are practically the only physical ones that can be applied. I have noted the condition of two impressional and trance mediums, and I find that these tests are an excellent criterion; and they should be given a more extended application.

"The hands of magnetic healers are warm. The soft, 'cushiony' hand, the velvet touch of the healer, cannot be imitated, and is of itself its unimpeachable evidence. It is warm because the vital magnetism is directed outward and draws the blood with it. Mediums for truly spiritual manifestations in all other cases are to be known by cold extremities and an over-heated brain. Those who receive purely mental manifestations also indicate their condition by slowness of pulse-beat and its softness. In their cases the blood is drawn inward and congested around the ganglia of the spinal cord, and in the brain, for the brain is on the nerve-force, which has to be supplied as fast as wasted. These physiological conditions are more correct and absolute evidences of the genuineness of the medium than all other tests that ever were or can be applied. They are conditions that cannot be induced to order; which no true medium would ob-

ject to having carefully noted."

Trumpet circles offer another lucrative field for tricksters. Manifestations occurring in the dark are of uncertain worth, and there will ever be a shadow of doubt and distrust cast over manifestations of this character. There is but one remedy, and that is light—not a brilliant light, but a dim, shaded light; a blue shade placed over the lamp has been recommended. The fact that table-tipping, raps, etc., have been received in the light proves that darkness is not essential to the production of physical manifestations. Well attested instances have been recorded where spirits have materialized and dematerialized outside the cabinet, which proves conclusively that darkness is not an absolute necessity for the production of materialization. A spirit in order to talk through a trumpet does not need to be as perfectly materialized as one who comes to be recognized by sight; when talking through a trumpet the vocal organs alone are necessary, and therefore if a spirit can gather strength enough to move a table or materialize in the light, trumpet circles can also be given thus.

I now come to the consideration of certain cases wherein the spirit while in control of the medium, influences him to commit certain tricks, and then claim them to be independent manifestations. For instance, the phenomena of transfiguration or personation, and then claiming it as full-form materialization. Also the controlling of the medium to speak tests through the trumpet, and claiming that the spirit spoke independently. This can only happen when the medium and his guides are of a low moral character, and when speaking of frauds I class these among them, for a fraud across the borderland is just as reprehensible as one on this side of life, and the two together make a bad combination. As Andrew Jackson Davis has aptly summed it up:

"I HAVE LONG ENTERTAINED THE CONVICTION THAT MANY MANIFESTATIONS, SUCH AS TYING AND UNTYING ROPES, TAKING OFF VESTS WITHOUT REMOVING THE COATS, REMOVING A KNIFE OUT OF A GENTLEMAN'S POCKET AND MYSTERIOUSLY PUTTING IT IN A LADY'S LAP, ETC., ARE ESSENTIALLY NOTHING BUT INGENUOUS AND NEFARIOUS DEEDS OF SLEIGHT-OF-HAND; NO MATTER WHETHER SUCH TRICKS BE DONE BY SOME SKILLFUL LEGERDEMAIN PERFORMER LIVING IN NEW YORK OR IN ANOTHER WORLD."

The aspiration for the good, the elevated, draws to the aspiring soul the spirits from higher realms, while the low, ignoble purpose of the one who cares not for the welfare of the cause he represents, or misrepresents, draws to him spirits who are in harmony with his motives and likewise care nothing for truth.

Frauds, like everything else on the downward path, have ever followed the path of least resistance. It is only natural, then, that they should flock to the Spiritualist fold, for every other vocation is carefully guarded, while Spiritualism has allowed them to flourish with but slight and spasmodic opposition; some denying their existence entirely, others minimizing the danger, while very few realize the true extent of their depredations, and many, while cognizant of their existence, have sought to shield them from exposure, fearing that it would disgrace the cause; CONSEQUENTLY THE FRAUDS HAVE CONSTANTLY INCREASED UNTIL THE PRESENT TIME, WHEN IN MANY PHASES THEY FAR EXCEED THE GENUINE IN NUMBERS.

Commercialism is the curse that has brought this stigma on the cause. We have mediums who are unselfish in their devotion to Spiritualism, but many others in the work-to-day care only for the money they can wring from those who are sorrowing over the loss of friends and relatives.

How different the early history of Christianity! All the early workers with Christ went out, not with any hope or expectation of earthly reward, but willing to sacrifice everything, even their lives, for the truth as they understood it; and the suffering they endured and the magnanimity of their purpose have made Christianity the dominant religion it is at present.

I have only earnest praise for the sturdy workers in our cause who have laid their lives on the altar of Spiritualism, sacrificing, like the disciples of old, every comfort of life that the world might be better for their having lived. But if all the thousands of mediums before the public at the present time were actuated by similar motives, Spiritualism would have thrice the influence it now has; yes, half the world would now be Spiritualists and unafraid to proclaim it!

550 N. Union street, Grand Rapids, Mich.

speaker, Thomas Grimshaw, is the pastor of this church. The musical director—whose name I cannot now recall—has charge of the choir and presides at the fine pipe organ, filling her place with dignity and ability.

Spiritualists visiting the World's Fair should not fail to attend this church and get acquainted with these good people. It may be well to state that some of the members of this church have arranged to keep roomers during the Fair, and Spiritualists may be able to arrange for rooms by correspondence with them.

Mr. R. H. Baker, 1438 Temple Place, the treasurer of the society, told me he had a few rooms to rent, and there are others whose addresses do not recall. For particulars regarding the meetings at the Temple, address Mr. J. J. Weller, secretary, 1338 Sheridan avenue, St. Louis, Mo.

Our cause is growing. Organization is a success. Nothing succeeds like success. "All's well, all's well!" Address us until May 15 at 728 West Jackson street, Bloomington, Ill.

E. W. SFRAGUE AND WIFE, N. S. A. Missionaries.

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A Grand Tribute to Thomas Paine.

RANKED NEXT TO WASHINGTON IN SHAPING THE NEW NATION—COUNTRY HAS BEEN TARDY IN GRANTING HIM JUST HONORS—A CORRESPONDENT REVIEWS THE WORK OF PAINE IN SHAPING REPUBLIC.

To the Republican, Denver, Col.:—I read your editorial, suggesting that the people of this great country at this late day might well afford to give the memory of Thomas Paine the credit due, and expressed against established religious beliefs. The article in question breathes the right spirit, and—the truth.

However, you do not go far enough, I think, in estimating the value of Paine's services to the American cause, nor his rare ability and clear-sightedness, as a practical thinker and apostle of the right, as he saw it, and indeed, as other men have since realized it. And Thomas Paine saw it correctly—not kindly perhaps—but correctly. Furthermore, he was not afraid to utter what he felt was needed, and what he felt was true. If he had only been tactful enough to have modified, or "sugar-coated," his then radical religious views, (such men, however, never do this), and by the same token, refrained from writing his bitter "Open Letter" to our beloved first president, from a French bastille, protesting against the seeming indifference of the American administration, to his critical situation as a candidate for the revolutionary guillotine, and calling Washington, himself, an ingrate—it Paine had not done these two offending things, and had remained in America, helpful and resourceful, the history, since intervening, would undoubtedly have been differently written, so far as it has concerned itself with the memory of Thomas Paine.

Paine undoubtedly erred in addressing Washington as he did, in his embittered state of mind—for Paine loved life and he believed the American government could save him if it would. It is not likely, in those days of slow intelligence and imperfect communica-

tion, that Washington was advised of the jeopardy of Paine, or if he was, believed all reasonable efforts was being made by the American minister, in behalf of Paine, to rescue the latter from the peril that threatened.

But, I think, a merely cursory study of the events of that time, of all kinds, and Paine's part in them, cannot fail to convince any one that Paine must have suffered an agony of repentant torture, in that French bastille, when he realized the vast dissimilarity between his former colonial compatriots and the blood-thirsty rabble of Paris, shrieking for blood—anybody's, indeed, for that matter.

Letter Cost Paine the Public Goodwill.

This letter of Paine's, practically his only error, in fact, undoubtedly cost him all public goodwill in America, and the friendship, if not esteem, of those American men of affairs who had previously been his warm and close friends, despite his so-called "atheism"; for, when Paine finally obtained his liberty, and returned to the land he loved the best, and aided the most, he arrived as one unhonored and unnoticed, and died in poverty—and bitterness, doubtless—and was obscurely laid in the soil of a land—like I think, not too much to say—owes the most to Thomas Paine after our beloved Washington! And this brings me to what I would call the "crux" of the matter.

It is quite impossible for any fair-minded person—sufficiently intelligent to comprehend the true inwardness of the birth and growth of a nation—to "wade through" examining and read the mass of evidence of all kinds contained in the various records and publications of our Revolutionary era; the letters and pamphlets and testimonials of the active spirit of that time—of Washington, Jefferson, Franklin and others—of the numerous writings and public addresses of Paine himself—of his long and close association with the members of the Revolutionary congress, as secretary of its committee on foreign affairs—and of the hundred and one other circumstances in connection therewith—it is quite impossible, I think, after such perusal and impartial study, to avoid the conclusion that the American people, through prejudices, have indeed sadly and mistakenly dishon-

ored the man to whom, I candidly believe, we owe the most, next to Washington!

For I have not the least doubt—in deed, it is an easy conviction, that Thomas Paine not only stood well up among the men affairs during the crisis, but did most of their thinking for them, and that his part in them, cannot fail to convince any one that Paine must have suffered an agony of repentant torture, in that French bastille, when he realized the vast dissimilarity between his former colonial compatriots and the blood-thirsty rabble of Paris, shrieking for blood—anybody's, indeed, for that matter.

Washington may not have received much from Paine, for Washington, we all know, was a remarkable man unto himself, and was busy for years in the field—but the others of that time, Jefferson, Paine's preachers and forcefulness of Paine's precepts and personality and there is abundant evidence that Jefferson leaned heavily upon him.

Wielded Wide Influence on Nation's History.

That Paine not only inspired the declaration of independence, but actually framed it, I can well believe; that, as secretary of the foreign affairs committee and close friend of Jefferson, Paine co-laborer with Jefferson and others in framing the constitution, if not suggesting it entirely, also seems probable; and, finally, which affects the subject of your editorial, it is equally difficult to think otherwise than that Paine not only was the first to think of and suggest the Louisiana purchase, but persisted in advocating it, using his incisive logic on the political and people alike, against all manner of opposition and against Jefferson's own own undoubted unwillingness to espouse it. Paine's letter to public men, his pamphlet on the subject, his frequent publications in the Pennsylvania Magazine, of which he was editor, all indicate Paine's potentiality, if not absolute infatigability, in the matter also. It is well known that Jefferson afterward believed himself to be signing his political death-warrant when he affixed the presidential approval to the purchase of the Louisiana territory.

that gave this vast region to the United States.

It is not ordinary common sense, Paine's own standard of measurement of men and matters, to suppose for a moment that Jefferson—all honor to him—labored to press the project against public and private clamor; for—as a statesman and a philosopher—he naturally indicated his serious doubts as to the wisdom, or necessity of acquiring the territory. Somebody, of course, pressed it—perhaps more than one—but certainly it was not Jefferson. My own opinion is that Thomas Paine was the leading spirit and factor in this project from the first. It is, as I have said, difficult to think otherwise, as to all I have mentioned, and much more than I have mentioned, after a general search and study of the actual records of that period, afforded by public and private documents, letters and publications.

In conclusion I am not advocating that Paine's portrait—says the market—be included with others in an exposition gallery. Such men do not live and act, as a statue. Paine had no part in them, naturally indicated his serious doubts as to the wisdom, or necessity of acquiring the territory. Somebody, of course, pressed it—perhaps more than one—but certainly it was not Jefferson. My own opinion is that Thomas Paine was the leading spirit and factor in this project from the first. It is, as I have said, difficult to think otherwise, as to all I have mentioned, and much more than I have mentioned, after a general search and study of the actual records of that period, afforded by public and private documents, letters and publications.

The ringing sentences of the Declaration of Independence could only have been written by two men—Franklin and Paine. If Franklin had no part in them, they must have been the work of Thomas Paine. I believe there is no organization, or society, in the United States, composed of men and women who need no introduction, who recognize Paine's genuine greatness, but who are only an appreciative few, devoted to the perpetuation of the memory of this remarkable able, clear-sighted and fearless man—when we have dubbed, slightly, "Tom Paine," to our everlasting discredit.

H. G. H.

"Death Deferred, or the Parable Secret of How to Keep Young." By J. M. Peckham, M. D., M. A., Ph. D. Price \$1.

Missionaries' Report for March, 1904.

March was a busy month with us. We visited Oxford, Ind., Farmer City, Bloomington, Leroy, Decatur and Mt. Vernon, Ill., closing the month at St. Louis, Mo. We held 27 meetings and organized two societies during the month.

The three meetings that we held in the Opera House at Oxford, I believe, were the first public Spiritualist meetings ever held in that town. The attendance was good considering the fact that the weather was bad. Much interest was created which we hope will result in a good society being formed in that place in the near future.

At Farmer City, Ill., we found the society that we chartered year doing nicely; its members are full of zeal and perfect harmony prevails among them. They have a nice little church that seats about 250 people. It is new, neat and lovely; and best of all, it is paid for. The society owes not a dollar.

A fine choir, composed of true Spiritualists, furnished the music at our meetings, singing "Longley's Beautiful Songs" and selections from other Spiritualist song books. The conditions here were better than are common with these missionary pilgrims, who about half the time are obliged to hold services without music of any kind.

How glad we would be if every society had a lovely little church like the one at Farmer City. If this was the case our work would be better conditions for our workers and more harmony among our members, while the people outside our ranks would have more respect for our cause.

At Bloomington, Ill., we held five meetings and organized a fine society with 41 charter members. It is composed of excellent people. Its officers are competent, energetic and true Spiritualists, which gives assurance of the success of this new society. They have taken our advice and established a reading class for the study of the philosophy, science and religion of Spiritualism.

At Decatur, Ill., we found the Spiritualists divided. There were two factions, each holding meetings or circles. We tried to bring them together, but failed to do so.

There was no organized society in Decatur, but we organized one with 24 charter members. Its president, Mr. Thomas S. Kizer, is one of the oldest Spiritualists in that city, and one who, together with his good wife, has always stood for the good and true in Spiritualism.

He will be supported in the good work of this society by the other able, conscientious and willing officers and members of this little band, and it will grow and flourish.

These societies, like all others, will need the care and assistance of the State Association to make them grand successes.

At Mt. Vernon, Ill., we did not find things as we expected. A big revival in the churches had just closed. The boast was made that "300 souls had been converted to God." We were told that whole Sunday-schools were re-opened in the church, some forty or fifty of the little tots taking the front seat and receiving the charge, etc.

This shows the great extremity to which the church is driven, and also shows the unprincipled methods that are resorted to to bolster up the tottering and fast decaying inconsistencies of the Christian church.

The religious (?) excitement and a continuous downpour of rain did not continue to our advantage, and our meetings were not well attended, though we feel we did some good for our cause, and helped to plant the seed that will bear fruit in the future.

We met with a royal reception at St. Louis, Mo. The officers and members of Brother Grimshaw's church labored hard to make the meetings a success. At the same time, an anniversary meeting was held, followed by a sort of revival meeting. There were fine programs, consisting of music, recitations, readings, lectures, etc., all of which were of a high order and well appreciated.

One session was devoted to the lyceum, and it was the most enjoyable of all. The lyceum conductors, teachers and children have every reason to be proud of their efforts; their work showed what may be done for the children through the efforts of the lyceum teachers and workers. With all this, the great body of Spiritualists awaken to the need of united effort and earnest work for the dear children!

This church is an ideal Spiritualist church. It is perfect in all its appointments. It is a fine stone edifice and has a seating capacity of about four hundred, I believe. It has a large lecture room which is used for the lyceum, and dining-room, also a kitchen, etc. The building is lighted with both gas and electricity, and in short it is a fine, up-to-date modern church. It is located at 3015 Pine street, in a very desirable neighborhood.

The well-known and popular trance

Immortality a Conditional Life.

We have been taught and read much of immortality as the natural birthright of mankind. Most earnestly does the church teach that eternal life is for all the children of men, no matter whether it be spent in singing to God eternally in heaven, or in doing good on earth. The spirit exists forever, for the simple reason that it happened to be the animating consciousness of man, instead of one of the lower forms of life. In reality the only claim man has to eternal life is that knowledge gained by experience which goes to him, to his conscious personality, and to his ability to hold his personality intact to continued life hereafter; for no limit is set to check the soul in search of truth, except its ability to assimilate.

Eternity is vast enough to contain that which is known. Mind is capable of progression, and finally of reaching all that may be known. How, then, can a perfect work of mind, if it can be controlled by the forces centered in him, can he hope for a continuance of expression. Therefore, we would speak of existence after death as conditional life, or of man as the creature of his own immortality.

Take man in his prime, strong, self-reliant, with every sense and organ at its best, knowledge of how to preserve bodily health counts for much; and life is prolonged. The time comes, however, when the power to control the physical expression of mind in matter is lost, and the change called death ensues, the body goes back to earth, and finally to its original material elements. Nothing immortal as regards the bodily form so dear to us.

Does a life reasoning apply to the soul, the ego, or the animating intelligence, which still survives the loss of the body? We answer, yes, most emphatically, though in so doing we contradict that which is held as a sacred truth by most religions, and by multitudes of mankind to-day. At death a new phase of existence opens; a field of acquirement, of growth, and of endless progression, lies before each being who has passed beyond the stage of physical expression, if they but will to grasp the opportunity for spiritual development.

By analogy we reason, life in the spirit realm is very much like the physical or earth plane, only more refined and the possibilities of acquirement greatly enlarged. The freed spirit conscious of its widened fields for advancement, and eager to gain a clearer insight into the laws of creation, will reach the spiritual powers, as it gleams the golden grains of truth, and build solidly for a life everlasting, as conscious, living personage, dropping each coarser manifestation of mind, as it passes on to new and more refined spheres, where spirit triumphs, and the bodily expression of mind is so near akin to mind itself, that the struggle for manifestation ceases, and spirit, conscious of its last and highest expression rests as it were in the sublime statement: All is Mind—All is Spirit, and I am one with it; undying, and everlasting, as the truths I am ever seeking manifest through me, and by me are given to others in the upward climb.

Such a spirit has found, gained, won. If you will, immortal life, and made eternal existence possible by continued effort and an imperishable desire for truth.

But how about those, born as are countless hosts of human beings, with intelligence but little above the brute, and with a mind that is almost constitute their chief claim to superiority over the beasts, at death deprived of the body, weakened by its loss, to be tended by wise spirits till they become angels to live forever. If they would win eternal life, they, too, must strive for it, or failing to do so, drift on to final dissolution of mind, and as the body went back to its original elements, so does the spirit counterpart lose its life spark, dissolve, and go back to the All Mind, or the Infinite Life.

Life in this sphere, or the next, is for each one to make of what he may choose, or wills, and has no value as a manifestation, only as each soul shall make it of value in its own personality, for a soul is of no value except to itself. This statement may sound absurd and seem to place little value upon spirit life. But in order to gain a correct view of man's continuous development it is necessary that all preconceived ideas be laid aside, likewise all prejudice in behalf of any religion, cult or theory. The mind must be left free to act as the hand, while the mind is directing its movements while executing the work to be done, ever bearing in mind that the most skilled artists, those who have and are giving to the world, its greatest works, be they in the arts or inventions, are those whose hands firmly and unflinchingly follow the lead of the mind, and that all that the master wills to have done, each independent act detracts from the perfection of the work, likewise every idea taken from others as authority hinders in the search for truth. The seeker ever remembering that Truth is but a knowledge of the laws that govern the universe and the universe is the physical or material expression of the Infinite Mind.

Man is so bound by tradition, so tainted by inherited ideas that it is hard for him to accept the truth, that once he makes him forever free. Orthodox, with its living Son of God, needed as a sacrifice to save even one poor sinner from death, led to an exaggerated value being placed upon spirit life. Guided by such ideas, it has been taught by many that after death all spirits, no matter how low and degraded in their development, are taken in charge by kind and loving spirits, and ages spent, if need be, in raising them to a higher life. A pleasing theory, truly, and we find many instances of such devotion to others here in this life, and in the land behind the veil we may reasonably expect to find more who will devote their energies to helping others. Be this as it may, the sooner men learn to think and to act for their own upbuilding, the sooner will freedom in thought and action be taken.

For illustration some licentious, drunken human animal, whose every desire seems to be for some new and untold vice, one who may have had all that was needed to make of life a grand success, if it had but so willed, yet did will, and choose to go on to dissipate and lose all that makes life worth living, the loss of such a one at death, may well be compared to the body of some dead animal, a loathsome, decaying mass, which can only be purified by complete disintegration and absorption into the realm of unorganized matter. Likewise do drifting, low, base spirits, continually drifting downward, continuing to lose control of expression, and as the physical body failed to hold its expressive power, fell back to earth and its simple elements, thus becoming one with it, in like manner will the mental drift on,

From the Spirit Realms.

Spirit Carlyle Petersilea.

While on Earth Mr. Petersilea was a medium for the transmission of important letters from those long in spirit life. Now, having become a freed spirit himself, he will convey his best thoughts through the mediumship of his devoted wife, and we are sure they will prove interesting to our readers.

Letter Number Seven.

My wife now questions me about homes in spirit life; she asks: "Dear Carlyle, have you a home in spirit life? Now I promised to write you more about my home affections, but how can I answer this question without doing so? My answer is—personally, I have no home yet in the spirit world; but there are thousands—aye, millions of other spirits who have homes here, and many of them beautiful that I can not describe them; but there are thousands of spiritual beings who have no homes whatever, and I shall proceed to tell you why.

The reason that I have no home here, is, that I do not want one. No man can make a real home without his wife, and all the time that I would spend in a home on earth, I do not desire any other home until she is here with me, and then, if she desires a home, we will form one together that will suit her, and if it suits her it will suit me. When I tell you of myself, it tells you how it is with thousands of others. Some of you, who fly very high, may say that I am earth bound. Well, you may be able to learn something of one who is earth bound, for I am earth bound to that degree that I will never desire my wife—no, not for the brightest and most glorious angel that exists within my spheres. I am telling you of myself, because, by telling you of myself it tells you of thousands upon thousands of others. If we were all to float off, leave behind us a dear one on earth, and become so high and beautiful that we could have no affinity with what we ever, of what use or benefit should we be to the earth, or what comfort could we be to those who mourn for us on earth?

Many say, we do not want anything to do with an earth bound spirit. Then if you do not, you cannot know anything about spiritual beings, or their homes, or what they do, or how they live.

I have no home of my own here, but what time I am away from my wife, I spend in visiting my friends here in this ethereal world, learning from them all I can, teaching others below me in wisdom all that they will receive; going to see and hear the great masters, the brilliant, becoming more proficient and by their lonely and lonely wife to tell her what I have been doing and to write through her when she is able.

My time is spent, mostly, when not with her, in halls of learning and art, in temples devoted to music; in theaters; in laboratories; in schools. I join in bands of spirits who are intent upon good work, and my musical ability is always in demand.

My wife used often to tell me that I felt the weight of the world on my shoulders; and she was very nearly right, for I am bearing all now that my shoulders will sustain. But now I have no fear of death before my eyes, and I am able to do all that I can do, and I go wherever I am needed most, and where I can do the most good, and when I want to rest, or my wife calls me, I go to her and she and I rest with her in our own home on earth; there I find my chair just as I left it; there the table is always set for me as of yore;

bursting of the blood vessels in the brain. This may be classed under the head of accidents, and my natural desire will hold me to and near the earth, and with my wife, until the time that I ought to have come naturally; then, my wife and I would have passed out of the mortal form very near together, and we should have enjoyed many happy years together without this unnatural separation.

My wife now asks me how the homes here are constructed, as it is an ethereal realm and, of course, material substances, such as wood, stone, glass and brick we do not have. Some, she says, say that this is a thought world, and our homes are constructed by our thoughts. In one sense this is true; in another not; just as evolution is true in one sense; in another not. Now in order to have a thought world, there must be some one to think, and that some one must be something and possess substance, and there must be substance wherewith to clothe a thought. To be sure the substance must be very ethereal—ethereal, for we are fine and ethereal—ethereal, our bodies are—but they are nevertheless composed of various substances, just as they are on earth, the only difference being that these substances are exquisitely refined, yet they are just as tangible to us as material substances are to you who are still within the material body; ethereal, our bodies are, but they are the grosser covering of matter, and still in its spiritual or ethereal form.

We build somewhat as you do on earth. First we think just what we want, and then proceed to clothe it with ethereal substance. All spirits here who are not really mated, rarely have homes—that is individual ones of their friends or relatives, or to be engaged in forming schools and societies for the purpose of benefiting humanity; it is all one and the same. Children and youths must be educated; truths must be discovered; halls and colleges of learning must be founded; little babies and small children must be cared for and taught.

On earth I once had a conservatory of music, elocution, languages and art; and I am now thinking of founding another here. To do so, you perceive there is enough to do to keep me busy.

All who have read of the cathedral wherein I found Franz Liszt, and how it was constructed, will readily understand how we build here; but small, private homes, of which there are a vast number, are built thus: We will suppose that a truly mated couple desire a home wherein they may have rest and privacy, very much as you do on earth; they employ an architect, and often workmen, just as they did when building the cathedral; they can build these homes entirely themselves by clothing their thoughts, but they often think it better to employ others as well; but all schools, colleges, halls, libraries, grand public buildings of all kinds are built by companies, or bands of spirits, who associate themselves together and by harmonious thought and action construct such as is needed by them. This is a vast and interesting subject. Each one gravitating to that for which one is best adapted. For instance, I am better adapted to found an academy of music, elocution, languages and art, such as I had on earth, than to do anything else; but I cannot do alone. I must have others associated with me; and in order to do this, I must employ almost every trade and art known to me or spirits.

First, I must have a large and elegant building with all its appurtenances, and employ all the various arts and trades that it is necessary to employ in the constructing of it, and all the various people who use their talents; then I must have musical instruments of all kinds; then teachers of languages, elocution, music and art, and I myself must understand these



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HUDSON TUTTLE, Publisher, Berlin Heights, Ohio.

Doctor J. M. Peebles, the Missionary Pilgrim, Interviewed.

The Doctor, calling upon us previous to his Sunday evening lecture in our city, we took the opportunity of briefly interviewing him.

"You spent the winter in California?"

"Yes—remaining five months in San Diego, Cal., the most southern city and only fifteen miles from the Mexican line. This portion of California, diversified and fertile, lies the path of the lemon, the olive, the orange—no ice, no snow, no blizzards."

"What is the condition of the cause in San Diego?"

"It was never so prosperous. The Spiritualists have just erected a commodious and beautiful temple. The society has a Lyceum, a Young People's Association, two pianos—one for the lyceum and Conference room and one for the auditorium, which has chairs, stings and is nearly carpeted. The society is very harmonious. The music is excellent. Will C. Hodge, so favorably known, has been, I might say, a settled speaker here for some two years. It is well known that he is a solid, substantial lecturer and a terror to frauds. Mr. Theobald, a fine trance speaker, has also ministered to the society most acceptably. Her psychometric reading are highly appreciated."

"After my recovery from the pneumonia, I lectured here the Sunday evenings for two months to fine audiences. Brother Hodge speaks here during April."

"How about Los Angeles?"

"We do not go there. I mean Dr. W. S. Thurber and myself. He is a very promising young man, who has just come into the lecture field. He speaks in the unconscious trance state and though not having even a good common school education, I have never heard a grammatical trip from his tongue nor the mispronunciation of a word in this country. He is being educated by the spirit world as was A. J. Davis, Colville, Morse, Mrs. Lillie and other of our best speakers."

"Did you stay long in San Francisco?"

"Was there but twelve hours, making our headquarters at the Philosophical Journal office. Mr. Jones, a devoted worker in San Francisco for years, is now the editor of this journal. It is improving each week. Our reception in Sunflower Hall at two o'clock, was most enthusiastic; every chair was filled. Mr. Jones, Professor C. P. Holt, Doctor Thurber and others' addresses were thrillingly eloquent. While Mrs. Lillie was speaking there was scarcely a dry eye in the audience. Doctor Thurber, entranced by 'Joseph,' gave a most instructive and eloquent description of his spirit home. Charlie Anderson, returning to the fold, spoke finely. Mrs. May Fanning and others delivered brief addresses. A gentleman from Melbourne, Australia, related how he was brought into Spiritualism from hearing

How Women Use Their Political Power.

The citizens of Bowling Green, Kentucky, are agitating the question of pure water. The committee in charge of the matter has received the following communication from Joseph B. Rider, an authority on filtration, water purification and sewage:

"I am glad to hear of your city that another municipality is about to be added to the list of those forced to consider that all important question, pure water, through the energy of her prominent women. The city of Philadelphia, through the New Century Woman's Club, in 1865, was forced to take action in this matter. In fact, I am sorry to confess, that it is the energy of the women in many places where I have been identified with public questions, that stirred the men with the votes to action."

Mr. Rider's testimony confirms that of the states where women are endowed with the ballot. This testimony is to the effect that wherever women concern themselves with affairs of government, their aim is always the public good.

As Ellis Meredith, a Colorado woman, said at the last National Suffrage Convention, when most men go into politics their aim is to get as much as possible out of it, but woman's aim is to put into it her knowledge of sanitary science, her love for beautiful and healthful surroundings, and above all, her love for children and home. It is owing to woman's direct influence on politics that Colorado is ahead of all the other states in laws that concern the welfare of the child. Two-thirds of woman's political work has been for the children.

As for pure water and all other things relating to cleanliness and health, the most conservative woman ought to feel that these are within her keeping. They concern her as a housekeeper, a home-maker and a mother, and it is her duty to interest herself in them whether she has the ballot or not. They are public questions, it is true, but they concern the home far more than the question of 'what shall I have for dinner?' or 'how many tucks shall I put in baby's new gown?'

LIDA CALVERT OGBENCHAIN.

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I use the California Cold Process. Do not heat or seal the fruit, just put it up as you pick it, and it keeps for months. Last year I sold directions to over 100 families in one week. Anyone who wants to know directions when they see the beautiful sample of fruit. As there are many people poor and I consider it my duty to help them, I will send you one or two hundred dollars round and full directions to any of your readers for the same. Put up two cents stamps, which is only the actual cost of the stamps, postage, etc.

FRANCIS CASBY, St. Louis, Mo.

A little vim in religion is worth a lot of vision.

Give a boy address and accomplishments and you give him the mastery of palaces and fortunes where he goes—Emerson.

Fine-spun thoughts cannot vibrate in union with coarse-grained tissue—Emerson.

As soon as we have discovered the need for our joy or sorrow, we no longer its serf, but its lords.—Lowell.

Girl Sees Vision.

Child Noted for Her Prophecies Warns Mother That End Is Near—Then in Perfect Health—Little Prophet Stricken That Night With a Malady That Baffled Physicians Passes Away as She Predicted—Spontaneous Phenomena Is Most Convincing of the Grand Truths of Spiritualism to the Skeptical Observer or Investigator.

Eastport, L. I.—"Why are you taking the trouble to make this pretty dress for me, mamma? I shall not live to wear it."

Coming from ordinary children such a prediction as this would have occasioned no alarm. Parents would have laughed at it or more sympathetic ones would have petted and reassured a child and given the words no special thought. But when a few days ago the mother of twelve-year-old Helen Edwards heard her child thus predict her own death she burst into tears and clasped the little girl to her breast as if to guard her from some evil fate.

Helen was seated on a stool at her mother's feet at the time. The child spoke the words simply and quite as a matter of course. She had been silently watching her mother sew for a full half-hour without having said a word, and her eyes had taken on a far-away look, which Mrs. Edwards had noticed but had not given serious thought to, as it was a mood in which Helen was frequently seen.

"Something tells me I am going to be taken far away, mamma, to a great, beautiful land, where there are pretty flowers all the year and birds with, oh, such bright colors on their wings. Something is calling, calling me, and I must go. Don't cry mamma, I shall be very happy there."

There was a smile of exquisite happiness on the child's face, the broken-hearted mother says, and Helen's only grief seemed to be for the unhappiness of her mother.

Helen never appeared to be in better health than when she spoke the words which almost broke her mother's heart, but that night she was stricken with

a strange illness which physicians were unable to diagnose. Care was lavished upon her and the knowledge and experience of the local practitioners were taxed to their utmost, but it was all in vain. Gradually the child became weaker, though no specific symptom of disease developed, and as quietly as if she were only sleeping Helen's breathing stopped last night and her journey was begun to that far-off land of which she had told her mother.

Ever since she was about eight years old Helen had been mystifying not only her parents, but others in Eastport who have heard the strange tales of the child's second sight, or whatever the power may be which made it possible for her to see into the future. The coming of important and entirely unexpected letters has on several occasions been forecasted by the child, and it has been through her that Mr. and Mrs. Edwards have first learned that guests were on their way.

She was barely nine years old when she told her mother of the coming of Mrs. Edwards' sister.

"Auntie's coming to see us pretty soon," Helen told her mother one day.

"Why, that can't be, child," said Mrs. Edwards, who had only a short time before heard from her sister that she was planning a trip in an opposite direction. But next morning came a letter saying that the plan had been changed and that if convenient the aunt would spend a few days with her sister and little niece. What made the child's prediction more remarkable was the fact that she had not seen her aunt for more than two years.

In other ways Helen had a remarkable power for presaging events. She seemed to know several days in advance of the coming of a storm and so generally were her predictions fulfilled that she became known as the "little weather prophet."

Simple and loving in her ways, and with a ready, though quiet smile, for all whom she knew, there are many sincere mourners for the death of the little girl besides her sorrowing parents.

and paper was brought and Tamahau was asked to hold the pencil still, and wait. He held the pencil to the paper for a few minutes, and then came a scrawl as his hand shook to and fro. Presently this scrawled down and another name in Maori was written, following which the control gave particulars of his landing at Mahia fourteen generations back.

A Forgotten Author.

Rev. Conyers Middleton, D. D., a well-known divine and scholar of the Church of England, born in 1683, was graduated with the degree of B. A., at Cambridge, in 1702. He was made principal librarian of the university, and as such had superior opportunities of acquaintance with ancient learning. During his researches he made the discovery that his church creed was founded on allegory, not on fact, and that what was called "Holy Scriptures" were not inspired by God, but were collections of ancient thought from many sources, brought together by Catholic monks to foster a Roman hierarchy. He was violently assailed by his followers; was denounced as a heretic and then as an infidel.

Rev. Middleton visited Rome, gained access to the Vatican Library, where he spent six months in a laborious search among ancient records, and there wrote a voluminous account of his discoveries, which was published in 1729, with the title of "Letter From Rome, Showing an Exact Conformity Between Popery and Paganism; or the Religion of the Present Romans Derived From That of Their Heathen Ancestors."

This work, showing great erudition and protracted research, was published in 1729. Though violently assailed by critics on its positions and facts have never been answered, and can only be met by ridicule and opprobrious epithets. He found every rite, ceremony, custom and symbol of the church in existence for centuries before the Christian era. They were so ancient he did not stop to trace them to their source; enough, he seemed to think, to show that they did not originate in Palestine, nor among a barbarian people located there. He found the cross, an emblem of victory, was of remote origin, and was marked on shields and escutcheons, antedating Christianity for ages.

In 1749 Doctor Middleton, with his powers fully ripened, both by learning, observation and sectarian abuse, published a "Free Inquiry into the Miraculous Powers Which Are Supposed to Have Subsisted in the Christian Church From the Earliest Ages."

On the appearance of this work the malice of priestcraft was again aroused with redoubled violence. Dr. Middleton died in 1750, and his church has not been ambitious to perpetuate his memory. The Encyclopedia Britannica says of Middleton: "His private means were ample, his ecclesiastical emoluments were trifling, and his candor obstructed his path to much more considerable preferment." His works should be resurrected, and made accessible to a people of a more cultured age. Churchmen interested in the promulgation of a false creed will not do it, and yet we are sure it would command a large sale so soon as the positions of its author shall be made known. It is wanted to corroborate the discoveries of later writers who had no knowledge of those made by Middleton. A revision of ancient thought and learning is wanted along the entire line.

The Mikado's Virtue.

While Alexander declared in his address to the Russian soldiery, "Our God is with us, Hurray!" the Japanese Admiral Togo, attributes his naval successes to the Mikado's "glorious virtue." Up to the present date, the Mikado's "glorious virtue" would seem to have the best of it in the conflict with "our God" of the Russians.

Perhaps a sort of explanation may be found in Judges 1:19, which reads: "And the Lord was with Judah; and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron."

PASSED TO SPIRIT LIFE.

A telegram from Mr. Geo. F. Perkins says that his wife, Mrs. Emeline Perkins, passed to spirit life April 23. She had suffered for several years from a complication of diseases. Mrs. Perkins was an excellent medium, a woman of high ideals, and an indefatigable worker in our ranks. Now in the spirit realms she will receive the reward that comes to those who lead an unselfish life.

A King of the Kingly Bernards.

Died, in the family sitting room at the Tuttle homestead, March 26, 1904, the late, Hon. Trooper, owned by Claire Tuttle Verage.

I think there are sub-human angels Commanding all human regards. One was Trooper, our loving companion, A king of the kingly Bernards.

He was one of our family treasures Whose value no money could touch; Many strangers were eager to buy him, And asked with assurance, "How much?"

Dear beautiful fellow! we loved him In fact, and in word, and in look, And he, self-contained, comprehending, Bestowed even more than he took.

It was restful to sit down beside him; We felt there was somebody near To cheer, respond, and protect us, Strong, brave, and most faithfully dear.

A gentleman ever, was Trooper, Whose dignity's self in address, When he gave us his salute to salute us, Or grand silky head to caress.

He could entertain callers superbly, Entertaining them with all grace, And holding them fixed admiration By size, markings, presence and face.

The center of human attraction In parlor, on lawn, or in hall; Not at all out of place with exclusive slaves.

He lacked human speech—that was all; But these outside things were as nothing. Compared with the Ego unseen;— The grand individual showing Nobility, massive in mien.

Blue Laws Again.

It should be known and constantly held in mind that there is a society of Jesuits well established, in the so-called "Reform," or "God-in-the-Constitution party." These malcontents boast of a building as "Headquarters" under the very shadow of the Capitol at Washington. They are under the leadership of the notorious Rev. Crafts, and money pours into their treasury from the bigots the country over. They indiscreetly boast that the lobby they maintain holds representatives and senators in its unscrupulous hands, and that if not already capable of dictating legislation to suit their pleasure, the time is near when they will do so.

The bill now before Congress prohibiting, in the District of Columbia, the sale of groceries, provisions, meats and vegetables on Sunday, is a measure put forward and supported by this sectarian lobby, and has already passed the House. The work is begun in the District governed by Congress, with the intention of pushing it in every state. It is the most bigoted and infamous legislation that has been forced on the people since the time of Puritan blue laws. The penalty this despicable attempt to compel Sunday observance is out of all proportion to the offense. For selling a loaf of bread, or a peck of vegetables on Sunday, the fine is from \$25 to \$50 or one to three months imprisonment. If the lowest fine of \$25 and one month's imprisonment were enforced, to a petty tradesman; it would mean seventy-five days on the chain-gang to work out the fine, and term of imprisonment, while the highest would mean nearly a year's service and its degradation!

In many instances the working man does not receive his week's wages until too late Saturday night to purchase the Sunday's supplies for his family. Often unexpected guests make extra purchases necessary. There are times when such supply is unavoidably neglected. To these the law sternly says, "Your only resource is fasting and starvation. If anyone sells you so much as a herring, it will cost them twenty-five days on the chain-gang with the lowest criminals!" The doing of a necessary act is thus made a heinous crime, and sectarianism is triumphant over reason and common sense.

What are the liberals of this country doing to counteract this new form of Jesuitism, which has set its hand to the destruction of the liberties of the people? Nothing! If a lobby is maintained formed of men who by mistake have been left over from the Dark Ages, and the Inquisition marplots who design to take every advantage to make the church triumphant over the state, should not liberals maintain a lobby to counteract this influence which menaces free thought, and would enthroned a theocracy on the ruins of liberty?

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He tried to do right and succeeded. So gentle, so firm, and so strong Was our dear St. Bernard, we felt certain.

He would not mistake right for wrong.

He loved little children, and music, Could laugh out loud at our toys. But he shunned the uncouth and hard-hearted, Preferring to leave them alone.

If strangers appeared he first met them, Alert at new footsteps and sounds, Barred the door with himself, and they always Respected his two hundred pounds.

He gave an alarm while he kept them Outside, like a sergeant-at-arms; If we came with a smile and hand-shake He melted in affable charms!

Retiring from entrance to parlor, The topic of comments always;— But his precious old head kept its balance While loaded with laurels of praise.

He won our respect and affections And kept them through varying years Till he died. Now our loss and bereavement Are only half told by our tears.

The house will forever be lonesome, For he was so wholly a friend; But his picture shall hang on the home-wall, With ours, till we get to the end!

His grave, near the house, by the elm tree, Is seen by us morn, noon, and night, And the days when he lived here among us Are thought of with quiet delight.

EMMA ROOD TUTTLE, Berlin Heights, Ohio.

FROM THE OTHER SIDE.

We, from the realms of life immortal Send word of cheer and comfort strong and clear.

Is the way rough, the path grown dark, my friend? Ah, listen with the spirit! You shall hear

Our song of gladness through your sad and gloomy hour.

We hold the keys of life and die no more. Nor any of earth's tempests shall have power

To whelm us on this fair eternal shore.

The tangled skein of life runs free and fine, We hold the threads you weave in sorrow there.

We see the finished work, the vast design. Of all your trials, weakness, and despair.

Courage, O heart of earth. Look up and sing. Storms are but tests of strength; press bravely on.

From every poisoned thorn a rose will spring, From every desolate night a perfect dawn.

Hope, what you will to be you shall attain. Fight down the cowardly demons of despair.

Sing, though your lips be white with earthly pain, The burden greater than your heart can bear;

For these shall pass away; a moment's space Shall utterly erase them. They shall lie

Spent foam of bitter waters, and no trace Live through the rapture of the Bye and Bye.

Have faith, for we who love you know the end— You sorrow as a child at broken toys! Look up, and see these painful journeys tend

Toward the Harvest Home of changeless joys. So soon the fetters break when you shall share

Pure spirit in the robe of brightness clad. Tear back the veil from hopeless tear-blind eyes!

Oh, burdened earthly heart, look up, be glad! NORCISSUS AGAPA, Through Beatrice St. George.

We seldom realize it, but very frequently the reason we have no use for people is because they will not allow themselves to be used.—Puck.

The older a man gets the more desirable things he can think of that is too late to do.—Puck.

When we are out of sympathy with the young, then I think our work in this world is over.—George MacDonald.

Debt causes much failure; make it a rule to spend no dollar until you have earned it. Bishop Fitzgerald.

"I do not believe in a material hell," said the Rev. E. L. Powell in his sermon on "Is There a Hell?" at Macaulay's Theater, Louisville, Ky. Dr. Powell said in part:

"I do not believe in Dante's 'Inferno,' with its hideous demons and hollow groans. It is sublime poetry, but its message is psychological.

"I do not believe in a literal fire as the element of punishment, for the very simple reason that the spirit is not perishable.

"You cannot scorch a soul with flame. You cannot shut it up. It must suffer in harmony with its own nature—in harmony with its own constitution—or it cannot suffer at all.

Hell is the Soul on Fire.

"Hell is the necessary consequences of sin, the inexorable outpouring of nature's laws in a perverted soul, and its fires are those which have been kindled by lust and hate. Its poison house is that in which the soul's noblest aspirations have been stifled—that in which the very law which governs the soul in its trials and tribulations has been bound down to dishonor.

"Where is hell? It cannot be found in any geography. It has no boundaries. You cannot even look there. It is an invisible realm.

An Outraged Conscience.

"Hell must be located in the soul of the shadows. 'If I am an outraged and dishonored conscience. 'If you had asked Charles IX. of France, when he lay dying, 'Where is hell?' he might have made an

A Lecturette.

The Obligations of Wealth, and of the Wealthy.

BY HUDSON TUTTLE.

The press is filled with fulsome praise of the magnates of wealth, whose only qualification is the money in their possession, who condescend to patronize colleges, churches, and libraries, heaping gift on gift of fabulous amount. Well, one can do as he pleases with his own, and how the wealth is acquired may not enter into the question, yet the reflection will arise that it is not conducive to the manliness of the people to be inundated with funds which contribute to extravagance, and tend to foster superstition rather than free inquiry and nobility of character. A two hundred and fifty thousand dollar palace for a residence of a president of a university sets the pace for the living of its students, and sets up a standard which only the sons and daughters of the millionaires can follow.

Of all these bequests, there has not yet been one distinctively for the advancement of Spiritualism. The only exception is the Beyster fifty thousand to found a chair of Psychic Science in the University of Pennsylvania, and that only contributed to the performance of a farce, at which the management should blush for very shame.

An illustration of the attitude taken by too many Spiritualists is furnished by a millionaire of a city which claims almost metropolitan distinction. This man has been a believer in Spiritualism many years, and on occasions manifested great interest in the phenomena. He was fearless in the advocacy of his views, and for this should receive praise. Criticism is tempered by the fact that he has gone to his reward, yet justice ought to be meted to the dead as well as the living. When he said that he had good disposition of his wealth, it is an open question, on which others may express opinion.

He was possessor of wealth estimated at twelve millions of dollars. He and his wife received great comfort from communications received from the spirit of their son; whenever public mediums came to the city they were invited to their palatial residence for private seances. Yet Spiritualism seems not to have taken ground, beyond the phenomena, with them. The seances were for their own pleasure, and a purely selfish gratification. He talked largely of what he intended to do for the cause, but when his will was probated, it was found that he had left the paltry sum of five hundred dollars in the hands of trustees to use as they considered best, and surrounded by conditions which have prevented its use in any way. He was even harsh in expressions against orthodoxy, yet an Episcopal minister officiated at his wife's funeral, and his own was attended by a Methodist. Thus at the last the church had his disposal, and patronage.

The city had one of the oldest established progressive lyceums. Its officers and supporters had maintained it at great personal sacrifice, and made it a rallying point to push the spiritual gospel, and interest and instruct the children. They had been hampered for want of funds, and this man and woman out of his abundance to assist. He could have given help without feeling loss. He would have scarcely felt the loss of a million dollars. What might he not have done with an amount which to him would have been a bagatelle! The Spiritualists must have had a beautiful temple, the lyceum a home. Generations of children would have

called him blessed. It would have been a monument far more enduring than the ambitious granite block that marks his grave.

What might he have done? The spiritual journals are mainly sustained by a struggling few earnest souls. What a small amount would have endowed them, and placed them beyond the chance of failure and allowed them to issue free editions to scatter broadcast in missionary work. How many mediums are giving their very lives to the work, tortured with care and want, who with fostering protection would develop powers unrealized before. The National Association furnishes a secure repository for endowment funds, which are essential to the full realization of its plans.

How much there is to do! Unfortunately those who are willing and capable of doing have not the means, and every effort of theirs must be made by self-sacrifice.

While accepting Spiritualism, and bitterly opposed to the doctrines of the churches, this man, gave his social influence against it, and in favor of sectarian religion. Not a dollar of his vast wealth was diverted from the uses of mammon, but passed into the hands of shoddy aristocrats.

Unfortunately he is not alone in his treatment of Spiritualism. He has the company of a great majority. Even Judge Edmunds gave nothing to the cause, leaving his estate in such a manner that what was left of it would fall in the end into the hands of the Catholic church which he abhorred.

The peculiarity of professed Spiritualists in their allegiance to the cause they profess earnestly to love, and claim to be the very sustenance of their spiritual lives, is most remarkable. How very few of the whole number, who do not on the momentous occasion of death revert to their old belief, and employ gospel ministers, thus apparently renouncing their faith in the cause!

All that they have a right to do from a worldly standpoint, but from a spiritual, wealth has obligations and duties and is held in trust for their execution. Senator Stanford set an example to all the world. He did not wait for others to "furnish half," but by the direct advice of his son in spirit life, founded and endowed a great liberal university which the kings of the earth cannot duplicate, and generations, liberalized and enlightened will speak his praise. He not only in the great center of learning on the Pacific slope erected an imperishable monument to his son, but to himself and the wife who has so magnanimously carried out his wishes. This example is commended to those Spiritualists who have wealth. The opportunities for its use are on every hand. Soon they will cease to have possession or control. Will they place it where it will become the means of help and enlightenment, or leave it to the struggle of greed? Which yields the best fruitage, the school which instills liberal ideas, and destroys superstition, sending out to the world broad-minded, independent men and women, the extension of a great cause which illuminates life with hope turned to the light of knowledge, the support of its willing workers, and dissemination of its literature, or the waste and extravagance excited by unearned and unappreciated wealth?

These questions are asked without reflecting blame. Every one acts according to his highest light with the best intentions they are capable of. It is not saying that they may not receive higher light and be actuated by better principles.

HUDSON TUTTLE.

THE JAPS AND CHRISTIANITY.

The Japs are being civilized. They've left the old benighted way; The arms that Christians have devised The Japs, enlightened, use to-day. They've learned to handle mighty guns. They stand amidst slaughter men With mines;

They stand among the splendid ones Around whom worldly glory shines. Forth from the darkness of the past They've come to stand within the light.

Their troops in line array are massed, Prepared to fight as Christians fight. In many ways they show their skill, And splendidly their pennants fly; They gloriously go to kill And at a stroke a thousand die.

Hail, reborn Giant of the East! Enlightenment's late offspring, hail! Thy guns have roared, and men have ceased.

Thy heathen darkness to bewail— He fights no more with spear and bow, Behold his code has been revised, He slays a thousand at a blow; The Jap is being civilized.—S. E. Kizer.

A Literal Hell Banished.

Material Hell Is a Myth Says Powell—Noted Minister Says Suffering Will Be From the Conscience—Fires Within the Soul—Message of Dante Is Purely Psychological and Not to Be Taken Literally.

"I do not believe in a material hell," said the Rev. E. L. Powell in his sermon on "Is There a Hell?" at Macaulay's Theater, Louisville, Ky. Dr. Powell said in part:

"I do not believe in Dante's 'Inferno,' with its hideous demons and hollow groans. It is sublime poetry, but its message is psychological.

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"You cannot scorch a soul with flame. You cannot shut it up. It must suffer in harmony with its own nature—in harmony with its own constitution—or it cannot suffer at all.

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"Hell is the necessary consequences of sin, the inexorable outpouring of nature's laws in a perverted soul, and its fires are those which have been kindled by lust and hate. Its poison house is that in which the soul's noblest aspirations have been stifled—that in which the very law which governs the soul in its trials and tribulations has been bound down to dishonor.

"Where is hell? It cannot be found in any geography. It has no boundaries. You cannot even look there. It is an invisible realm.

An Outraged Conscience.

"Hell must be located in the soul of the shadows. 'If I am an outraged and dishonored conscience. 'If you had asked Charles IX. of France, when he lay dying, 'Where is hell?' he might have made an

swer, as he listened in imagination to the groans which came from the massacres of St. Bartholomew, 'Hell is within this bosom. The fires of hell lie within my own soul.'

"Now, my friends, hell is to be found in the souls. I want you to hear Jesus' doctrine of hell. He could not be indifferent to the cry of a beggar or the beat of a lost lamb. He that spake the parable of the rich man and Lazarus illustrated Jesus' doctrine of hell when he cried in answer to the rich man's pleadings for mercy, 'Son, remember.'

When Suffering Is Bitter.

"If one is suffering and knows himself to be suffering unjustly that thought takes away some of the pain. But if he knows he is suffering justly; that no single sorrow is placed upon him which he does not deserve, there is hell in the thought of this.

"Ask the man who has outraged honor through crime, who has destroyed his friends through treachery, ask him if he believes in a hell, the reality of a hell.

"Ask the murderer who hears voices in a chamber in which there is no human presence, who discovers witnesses of his crime in stones, walls and fences, if there is a hell. Let history bring forth her Neros and her Herods. What does literature show, from Aeschylus to Homer, from Shakespeare to George Eliot? All these show that the memory of sin is hell.

"I believe that if we are saved it will be absolute justice, because the soul has the capacity to receive mercy. I believe that if we are lost it will be through mercy, because the soul has lost the capacity to receive mercy. There is no saving a man from sin by force. If man could be saved by force; then God would save by force. Man can be saved only by his own consent."

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My Spirit Mother.

Oh! come from your glorified mansion above,
And prove that I still am retaining your love,
By stroking my hair as you used to do of old
And by breathing sweet lullabies into my soul.

I can see the dear old cradle with imagination's eye,
Where you used to rock me, saying that "good babies
do not cry."

Can you come and bless me, mother, from your spirit
home above,
As you used to in my childhood, with your sweet ma-
ternal love?

I am waiting with impatience till I meet you in the
skies—
Will our meeting make you happy? Shall it be a glad
surprise?

Yes, for mother's love is endless as the law that gave
it birth,
And we have the spirits' promise of a welcome from
the earth.

I remember, dearest mother, how you suffered here
on earth,
How your heart was filled with sorrow and you had
to force your mirth,
Lest your child should see you weeping, and refuse
to go to sleep;

And when babe at last was sleeping, then was moth-
er's time to weep.

For your call I am waiting, I list for no other,
The same as in childhood, the voice of my mother.
I am waiting your coming, escorted by angels
To welcome me home with their loving evangels.

My spirit at times seems to be there in vision,
And to mingle with saints in the land of elysium.
Oh, show me the path to my home in the skies,
Only make the road clear to my spiritual eyes.

I am waiting, spirit mother, and my waiting will en-
dure,
For my mind is on no other but to make my waiting
sure.

I will with ardent longing, when at night I go to rest
Sweetly dream of you till morning—will you come
and be my guest?

Put your spirit arms around me, let me feel their soft
impress,
As you used to in my childhood, when you clasped me
to your breast.

Sing the same old songs you used to, I will hear them
in my soul,
And will know you are repeating some sweet lullaby
of old.

How often, mother, in my dreams I see you here on
earth,
And never does it seem that you have passed your
spirit birth.

Do my visions symbolize a partly formed ideal
Of what we wish in spirit life, and will it prove the
real?

With the strength and wisdom you have gained in
spirit spheres,

Can you clasp me in your arms again, as in my child-
hood years?
I have faith that I can do so, and am trying to pre-
pare

To meet you, and to greet you when I "climb the
golden stair."

Do you often see the spirits, at their change of spirit
birth?
Do they meet their so-called savior as was promised
them on earth?

Can you teach them they have stultified themselves,
and are erratic,
That where they wash their sins away will be in heav-
en's attic?

And can you help eradicate an ancient superstition
Of "Christians," by inducing them to discard old tra-
ditions?

Let heaven unite its forces, yourself with them to tell
The "Christians" they should change their creed by
abdicating hell.

Has the Christian's so-called savior been presented to
your view?
Did he ask you were you Infidel, Mohammedan or
Jew?

Did you answer, "I was neither, and was taught from
early youth
That all religions must be based on scientific truth?"

Has the miscreant John Calvin yet acknowledged his
mistake
In burning Michael Servetus, with green wood at the
stake?

Is John Calvin still a wanderer in darkness for his
sin?
And when will heaven open wide its gate to let
him in?

And when will Christ's vicereagents from their leth-
argy awaken,
And say, "It took two thousand years to learn we
were mistaken."

Can you unite in spirit life with those of erudition
To help the Christians elevate their standard of re-
ligion?

Tell Franklin, Galen, Pericles, you need their kind en-
deavor
To substitute, in place of creeds, God's truth, which
changes never.

And angels, your associates, will clap their hands
with joy
While singing, "We'll establish truth, an error to de-
stroy."

I am waiting, sainted mother, and shall wait until I
hear
Your sweet voice among the angels, which to me on
earth was dear.

Shall I long be kept in waiting till I hear the sweet
refrain,
With thrills ecstatic singing, "Wait, we soon will
come again."

Hartland, Vermont.

SPIRITUAL IMPRESSIONS.

Extracts From a Lecture Delivered by
Adele K. Brooks Before the Hyde
Park Occult Society, Chicago.

(Continued from last week.)

Life being filled with varied experi-
ences in every degree of unfoldment,
we are constantly taking on and throw-
ing off, a constant exchange for other
experiences, and to our degree of un-
foldment, we attract that which not
only belongs to us, but oftentimes that
which may be a passing vibration not
intended for us, but received by us—
remaining for us to discharge or to
utilize as our judgment at the time dic-
tates. After repeated attempts to re-
cognize the thought waves that do con-
stantly sweep over us, will we arrive
at a point of consciousness that will en-
able us to grasp only that which be-
longs to us.

The idea that everything is laid out
for us, and that we are children of fate,
is, I think, purely a theory yet unsatis-
factorily demonstrated. We are really
creators of destiny, and while prin-
ciples are unchangeable, we may by in-
telligently directing the course of our
present actions mold the character of
the future.

We say, all is good. If that is so,
some one may ask, Why should we try
to raise our ideals?

Because the expansion of conscious-
ness demands it, this virtue brings its
reward since it enlarges our life.

Life is a fraud if we cannot produce
harmony and beauty out of the very
corruptions around us.

Let us have done with vain regrets
and longings for the days that never
will be ours again; our work lies in
front, not behind us. Forward is our
motto. Nothing is lost. Nothing can
be forgotten. Nothing is
unforgotten. In the end, we make the
discovery that all is good, all weakness
is revealed strength and power. Every
mistake works out success, everything
is justified when once we see all sides.

I believe the present needs of human-
ity demand a more practical demon-
stration of spirit power than the majority
of our speakers are today
giving forth. I believe that the time
to look to the needs of the suffering in
all phases of life is now—not waiting un-
til we pass on into spirit. We are here
for a purpose, let us first attend to the
needs of the hour, the great future will
take care of itself. We are hourly re-
ceiving spirit messages of love, trust
and helpfulness, illustrating the great
gift of administering to the needs of
spirit as they pass out into the other
state.

Let me tonight make this appeal:
Look over this city of ours, which is a
sample of all cities; walk for one half
hour down in its business section, take
note as you go of the faces you see,
little children homeless, friendless, al-
most clothesless, hungry—and ask your-
self this question: Do not the present
sufferings of our people in this world
need our consideration? Will we, as
intellectual beings, have heaven in spirit
if we close our hearts to the cries of
the unfortunate that surround us on all
sides? Jesus said, "Suffer little chil-
dren to come unto me, for such is the
kingdom of heaven." I wonder how
many are actively engaged in this
work to-day—taught by the Christ who
is an example of purity, goodness and
simplicity. If we neglect this side of
life, and the needs of the people who
are less fortunate than we, we are to a
degree responsible for all crime, all im-
perfections in life. We condemn, but
we do not point out the avenue of es-
cape. Saving the face, "Charity is good,
benevolence is good, justice is good, but
if we could establish justice around the
world there would be very little need
of charity or benevolence."

Much of the evil of the world comes
from lack of thought more than from
the intention of being unjust. So it is

when the unbeliever receives "perhaps
for the first time a message from spirit.
Through lack of faith and understand-
ing of anything pertaining to spirit re-
futes they at once set judgment and
stamp the manifestation a fraud. This
all comes about through ignorance,
which only a desire to know can erad-
icate. Man is especially fortunate when
his conditions are not easy, for these
very conditions evoke the very best
that is in him.

These ill-favored conditions sting
him to strength and nobleness. The
very best moments in a man's life are
often the hardest and most perilous,
and when in an atmosphere of peace,
he is resting amid the sweet realities
of well-doing, the soul speaks and bids
him "God speed;" he will at such times
feel the nearness of the great overrul-
ing spirit, which is love unperishable.

The communing spirits would feel
blessed to unite their forces with ours
and we with them in this grand work
of freeing the soul of man from its bon-
dage, its prison of unenlightenment. It
may be painful to contrast the what we
are with the what we ought to be, but
that very act, involving as it does the
exercise of the noblest of our powers,
will create greatness and goodness.

It requires no particular power of dis-
cernment to discover that the spirit
loved one can communicate with us—it
is but a natural law, therefore accessi-
ble to all, and within the reach of all
who are willing to devote a few mo-
ments each day to its unfoldment.

Superstition has long exerted a detri-
mental influence upon man; it has
prevented a free outflow of spirit into the
earth; it has reared a gloomy prison
and forged galling chains for the soul;
it has obscured the light of truth,
clouded the atmosphere of the spirit,
made dim and feeble the interior vision,
set bounds to the free exercise of
thought. The effect of this influence is
extensively felt by the medium, as it
prevents a free outflow of spirit into the
earth—it destroys for the time the
beauty and simplicity of truth, distur-
bing the harmonies of the eternal pow-
ers, also presenting a false and unna-
tural medium of vision, suppressing the
fresh and living emanations of the
soul.

Lofty truths that our spirit teach-
ers are ready to give to the
world, have been obscured by the most
unreal conception; thus it is that we
should do all in our power to eradicate
superstition and distrust, that all may
rise from its realms of darkness into the
sphere of liberty and light.

I believe, that we are to-day begin-
ning to have manifestations of a new
and higher and more spiritual type of
man. That ought to be precisely what
we are looking for. The world is get-
ting ripe for it, and I believe with my
whole soul that it will not be long be-
fore spirit impressions will be a recog-
nized fact by everyone. We are con-
tinually met with the question: If spir-
its can return, why is it we do not
learn more of what they are doing, of
what their life consists? Will you note
carefully with me one fact? All our
knowledge here is limited, of necessity,
by our past experience. If I were to
attempt to describe to you any new
thing or any new place, I could do it
only by comparing it with something
with which you are already familiar,
and just so far as it was unlike any-
thing with which you were familiar,
just in so far it would be simply impos-
sible for me to describe it to you so that
you could have any intelligible idea of it.

I think we have to a very great extent
distorted all our ideas of the other life
by theological speculations. If I could
be persuaded that I was to enter an-
other life, and that the same things I
forget all about this one, and who I
have been while here, I would not wish
its possessions; it would mean absol-
utely nothing to me. Neither do I be-
lieve that when we go out into that
other world, we will be alone or un-
cared for. When we came into this

world, we were expected. I do not be-
lieve that the next step ahead in the
universe, is into something poorer than
what we are now coming here. I be-
lieve we will find ourselves among
friends and loved ones, who, as Robert
Collyer has said, are "Just folks like
the rest of us." If we could only get
our heads free from the nonsense in-
herited from the old discarded idea of
the past, how much clearer and bright-
er would our conception of this other
life be.

If I should die this moment and re-
gain consciousness in a short time, I
would expect to be neither more foolish
or wiser than I am now. Why should I
be? For the sake of social order and
peace, then, men need to be taught no
less. Mind you! they need to be taught
that they are souls, and that how they
live is what counts. Whether they cul-
tivate mind and conscience and heart
and become noble men and women.

Intellect alone cannot sustain man.
Without the inspiration of hope and
love their labors cease or seek another
sphere.

The need for spiritual workers is
great, as great to-day as it was at the
time of Jesus. As it was compassion
for the multitude who needed spiritual
guides that drove Jesus to devote his
life to teaching them the way of true
living, so should compassion for the
multitude cause us to-day to devote our
lives to the same object. The spiritual
teacher should work, then, for the in-
crease of spirituality in the world, and
not for the strengthening of existing
sects. "No man can serve two mas-
ters." We must obey these higher
forces, if we receive the highest inter-
pretation of spirit impressions.

And again we are often asked, "Is it
right to receive compensation for the
giving out of spiritual truths? They
say to our reply that it is: 'All the
teachings that Jesus gave, he gave
freely,' yes, as near as we have been
able to learn, that is true; but he
coupled his advice to give freely with
the words, 'the laborer is worthy of his
hire,' meaning that the spiritual work-
er, although he should not sell so much
truth for so much money, yet it could
be expected that he would be supported
by those whom he benefited through
his teachings.

There is one peculiarity connected
with the giving out of spiritual truth:
the more we give out, the more we re-
ceive ourselves, and we can well af-
ford to make a free will offering now
and then.

To receive spirit impressions re-
quires an adjustment, so to speak, of
surrounding conditions at the time the
effort is made. To do this there must
be a quickening of the spirit, a re-
sponse on our part as receiver. Other-
wise much confusion takes place. To
know when our own are near, is one of
the greatest blessings given to man;
a noble life is the greatest master-
piece which any man can achieve, and
it is an harmonious and beautiful
achievement. We all live in the sub-
lime; that is the only place of life.
The infinity of being exists in our be-
ing. A God is in us—dwells in us.
The office of a seer should be to awaken
the truth sleeping within us, to ex-
press more clearly whatever of the
eternal we have in our own soul, and
to aid us, such as we are, to discover
our real selves.

(Concluded next week.)

TO WOMEN WHO DREAD MOTHERHOOD

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SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be misled. We want new notices of all meetings held here in public halls at the present time.

The Second Church of the Soul meets in Van Buren Opera House, Madison street and California avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other mediums.

First German Spiritualist Society on the West Side. Meetings every Sunday at 8 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritualist Union holds services at Perl's Hall, 1646 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. E. J. Hanson, pastor.

Chicago Spiritual Alliance Society will hold meetings every Sunday at 8 p. m. at Ashmun Building, 26 Van Buren street. Mrs. May Elmo, medium. Tests and good speaking. All are welcome.

The Woodlawn Spiritualist Society will hold services at 6209 Madison avenue, Sundays at 2:30 and 8 p. m. Prof. J. E. Smith gives tests and spirit messages. W. H. Mohlan, president; Prof. J. E. Smith, pastor.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at Ashmun Building, 26 Van Buren street. The best table available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. L. A. Criss, corner 4th and W. 13th street, 560 West 56th street.

The Light of the Spirit Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m. and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

The Progressive Society holds services every Sunday at 153 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and spirit messages at every session. Mrs. Hilbert, pastor.

The Englewood Spiritualist Union holds meetings at Hopkins Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same place. Harry J. Moore, lecturer.

The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock in St. George's Hall, 3337 State street. Good speaking, tests and music. Pastor, Mrs. Maggie Waite. Residence, 3148 Indiana avenue.

New Thought services conducted by Julie M. Leonard, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor.

The German-English Society under the name of "The Spiritualist Union" holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larabee streets. Emil T. Vaas, lecturer; Frank Joseph, medium.

The Spiritualist Church of the Students of Nature hold services at Nathan's Hall, 1605 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Lela Cleveland.

The Church of Higher Forces holds its meeting in Douglas Hall, Indiana avenue and 35th street, every Sunday at 3 and 8 o'clock. The reliable psychic, Mrs. Grace Aitken, will give spirit messages. Come and learn the truth.

Church of the Spirit. Spiritual services are held at 7:30 o'clock every Sunday at 2:30 and 7:30 p. m. Psychomancy, reading and messages given to all attending, through Wm. Fitch Ruffe, psychic.

"Talmagean Inanities, incongruities, Incoherencies and Blasphemies;" a Review of Rev. T. DeWitt and Rev. Frank DeWitt's oft-repeated attacks on Spiritualism. By Moses Hull. For sale at this office. Price ten cents.

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Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 902 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Spiritual Church, Licht and Wahlert, meetings every Sunday evening at 8 o'clock in Wilcox Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villorak.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 8 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first and third Thursdays of the month; afternoon session at 3 o'clock. The ladies furnish refreshments. Supper served at 6:15, including tea and coffee. Evening session at 7:30. Questions pertaining to spiritual themes, answered by the guidance of Mrs. C. L. V. Richmond, name poems given to strangers. Mrs. S. J. Ashton, assistant pastor.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

Central Spiritual Church will hold services every Sunday afternoon at 3:30 sharp, at Phoenix Hall, 824 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Gilroy, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at 8 p. m.

A Spiritualist Temple has been opened by Mrs. Schwann, at 623 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

The Christian Spiritualist Union Church now holds meetings at Becker Hall, corner State and Forty-fourth streets. Mrs. L. J. Vaughn and Mrs. Lucille DeLoux, test mediums.

The Rising Sun Spiritualist Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 875 S. Western avenue. All welcome.

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VOL. 29.

CHICAGO, ILL., MAY 7, 1904.

NO. 754

THE REVIVAL OF LEARNING

Did It Begin in Italy After the Fourteenth Century, and in England About the Year 1500?

Further citation from "The Rise of English Culture."

A colored map of the world, assigned to the tenth century, but undoubtedly drawn later, is in the British Museum. In it Jerusalem is made the center of the habitable earth. That city, whether on a map or in a legend, becomes the center of Church romance. No such place was known before the old Roman time. In the reign of Hadrian (117-138) there was a strong place in Syria known then and thereafter as Alia Capitolina. Not a coin, not a genuine Hebrew inscription on stone or parchment has ever been discovered to bear witness to the occupation of the place by a warlike people of Hebrews or Judea. The Children of Israel—i. e., the Muslim—conquered the land of Syria and the city of Aelia, and they, with slight interruption, have been its masters ever since. They call the city the Holy Place, or the Holy House, and their right to do so has never been successfully challenged. The legends of the Muslim concerning the Holy Place are to be found in the Koran and in the great Chronicle of Tabari. They are ignorant of any Jewish occupation. It is not the least probable that the name "Jerusalem" was applied to the Holy Place of the Muslim in Syria until some time after the fifteenth century. It is not the Jews nor the Rabbinists who are responsible for that application. The Biblical and Talmudical writers mean by "Jerusalem" an ideal city, where the tribes are supported together. In a secondary sense it may denote any Jewry in Spain, in North Italy, in Holland or France. (Notre Zion c'est la France." D. W. Marks.) The passionate love and pride expressed toward "Zion" and "Jerusalem" have certainly never been generally felt toward any city in Syria, nor indeed toward any city of whose inhabitants the majority are not of Jewish blood. About the beginning of the thirteenth century it seems that the excitement about Syria spread among the Rabbinists, and we hear of a number of them following the fashion of pilgrimage. But if the words ul bene loi patria hold good for the Jew, it is not in Syria that he has ever found his most beloved Jerusalem or Aelia.

It is clear that they, employing their usual artifice in the interpretation of the Psalms and Prophets, have converted the Jerusalem of poetry into the Jerusalem of center of a geographical system.

The fable of the Holy City having been made tributary by the Roman general Pompey was reported into the Latin literature by the Benedictines. It is corruptly called Solima, which name they inserted into many Latin poets.

Its proper name is El Moccaddas, the Holy Place, or Sanctuary, in the Mohammedan tradition. It once bore the name of Ila (Gographie d'Edrisi traduite de l'Arabe en France, 1836).

This author writes at a time when, owing to the influx of Christian pilgrims into Syria, his belief has been partly confused by listening to the tales. The principal manuscript in the Royal Library of Paris is dated 1344, a statement entirely untrustworthy. The ideas, however, of this geography may be fairly considered as those of the traveler and the inveterate Moslem, who visited the West during the Middle Ages.

He appeared to have learned English names from the Norman French; some are scarcely decipherable. Dartmouth, however—notable in Chaucer—appears as Djartmouda, Dover and London as Deles and Londres. But what are Gloucester and Ghencroft?

He sees at Rome the Palace of the Prince called Pope, who is mightier than all the princes of the earth. He refers to three Metropolitan Sees, Antioch, Alexandria and El Moccaddas.

The latter, he says, is the most recent. It did not exist from the time of the Apostles, which seems to be a clear indication that the author was aware of the absence of Christian antiquities at the Holy Place. He adds that it was instituted for the glorification of the Holy House; again, an indication that the Muslim regarded the Christians as holding the junior branch of their own sacred tradition. He says there is a church in Rome modeled after the temple of Jerusalem, and that there are 200 churches in Rome.

It is a French monk who writes under the name of Sulpicius Severus, garbler of Roman history, who tells us of the lion and the she-wolf who ate of vegetable food at the hands of the men of God, as if they had been by nature herbivorous. And why not, since the Hebrew prophet had sung of carnivora eating straw like the ox?

The discovery of America in 1492 ended the first great conflict of the church with science. The leaders of religious thought had offered a stubborn resistance to the reports that the earth was a sphere. But when the fact could no longer be denied they resolved to make the best of the situation. So they Christianized the new world and then set down to the task of composing plausible legends in the Portuguese, the Spanish, or Italian interest, in which members of great families, patrons of religious houses, were represented, in the void of all authentic reports and memorials, as discoverers of the East and West Indies. In this way (deeds of arms, of Columbus, of Amerigo Vespucci arose).

There is no publication relating to the discovery of the East or West Indies that bears the least resemblance to contemporary narrative. We have nothing but the usual smooth, plausible tales of origins.

The clerical artist is everywhere apparent, the world is viewed through a special medium. The great ambition is to subjugate the new world to the

FINDING THE LIGHT.

RELATES HIS EXPERIENCE.

How One Individual Found the Light in Spiritualism.

To the Editor:—I want to notice in the first place the article written by Brother James L. Dow, of Manhattan, Kans., in No. 747. I sanction every word of it and rejoice that we have those among us who are not ashamed to proclaim the whole truth. It was so good and appropriate that I read it before our society Sunday evening. Some may think it pretty tough on mediums. There is not one word said in it against true mediums or mediumship; but does everlastingly rip up the backs of fakirs.

Some say, "Oh, you must not look for fraud, and you won't find it." That is a likely thing now, isn't it?

How can you find fraud if there is no fraud? I am only 19 months old in the cause, but I look the dilemma squarely in the face. I used to go it blind, but I have eyes, yet make no boast or pretension of being wise; but some people have out they can not fool all the people all the time.

Brother Dow closes with an appeal: "Will you help us eradicate this evil?"

Yes, with all my heart.

How shall we commence?

I think it can be done by shunning every appearance of evil, and living as noble, grand and pure a life as is in our power. When we all do the best we can, I think we will have but little trouble. I also think we have too many parties among us who are not of us, and we will always be in confusion as long as we retain them. What we want is all wool and a yard wide; then we can wear garments white as snow, and will shine as brightly as the noonday sun. We have many that want to be Spiritualists and church members at the same time, and I never saw one yet who tried to carry a pail of water on both shoulders but what one would slip over.

When I was an orthodox, I was an orthodox, but now I am a Spiritualist and make no pretensions to orthodoxy. Some think we must not say anything against the orthodox religion, for fear of hurting feelings of some. Well, I do not believe in hurting anyone's feelings, but we must tell the truth if we tell anything, for if we use deception to inveigle them into our meshes, we become as low and contemptible as the fraudulent medium.

I know that true, honorable people of a different religion from mine respect me for the reason I stand pat to my profession. If I was a turn-coat I would not expect to have friends, nor even any respect shown me. Take one of these deceiving ones and they are no good in their churches nor with the Spiritualists. What we want and are striving for is harmony, and without it we will never succeed. It is not in number, but in quality, we do not gather grapes from thorns, or figs from thistles.

"Pure Mediumship," by Madame Roberts, of Oregon, is another good article and has that certain sound. Oh, why cannot all be like it.

Our dear sister, Mrs. L. L. Lewis, wrote such a grand piece, "The Light Among the Hills." My desire is that she will have it put in pamphlet form so it can be scattered world wide. Very few either old or young would lay it aside till they had read all. It is almost an everyday affair, and such good lessons are taught in it. I have seen many faces and forms; heard their voice and had impressions, but I seek more and will not rest till I can see and talk to my dear departed at will. I feel to say with Martha, on the evening of her last night with her aunt and Mrs. Austin, "I have done my best. I have done all I know what to do. I have done all in my power. I have hoped, prayed and waited, and I will not give up. I can almost see their faces and hear their voices that I long to see and hear, but something is lacking, only one little touch and I fancy the line of communication will be established."

Oh, that we all might have this self-same desire. How long till we would have a different world, and a different people all around us.

They who seek will find, and to those who knock, it shall be opened to them. If we knock and seek in the right manner we will be rewarded in such a measure that will be to our everlasting good.

Let us place our aspirations at the very heights, and then try to attain unto it. If we want to live noble, grand, pure lives, we must seek earnestly. We have many battles yet to fight before justice and purity prevails in our land.

Papal Empire, to baptize every new geographical discovery with the names of Christ, Mary and the Saints.

One would have supposed that so soon as it became known that the facts within the ken of many a plain, illiterate sailor contradicted the statements of our Christian cosmographers, and of the Bible on which they founded themselves, church teaching must have been discredited and utterly overthrown. That it was not so, is a proof partly of the enormous strength and influence of the church organization, partly of the languor of intelligence which resulted from inveterate indulgence in falsehood.

The romantic stories of Ireland were not heard of until some time in the fifteenth or sixteenth centuries. It is impossible to admit that there were Benedictines in Ireland before, at the earliest, the thirteenth century. The daring fable of literary culture in that island in early ages conceals the fact of its dense ignorance.

Paris has been, at least from the Revival of Letters, an important center of culture. The Benedictines were the founders of its schools at some time a little earlier, though not much, than the schools of Oxford and Cambridge. But a history of the Paris Academy was not attempted until the seventeenth century.

As for history, in any modern sense of the word, or indeed in any sense

I am sure we have the help of the spirit world back of us pushing us on to victory, and the more zealous and earnest we are the more help we are assured to receive.

It is not natural for any of us to help those who do not try to help themselves; so if we expect, we must work.

It is the grandest pleasure of my life to search for knowledge of the life that we inherit when done with this mortal inheritance; yes, that is the word, inheritance, because it is nature's unchangeable law, and is our portion; also is ours at the present time, although our sight, hearing, and senses are so latent that we can scarcely conceive the fact, and the more sensitive we become to nature's laws the more impressive this fact will appear to us. The inquirer may say: "Sir, pray tell us what course we must pursue. Shall we fall down upon our knees and implore one or all of the gods for instruction?"

Nay, my brother, that day is passed for me. To my mind, the first thing required in anyone is to be in possession of a submissive will or mind, open and free to accept the truth wherever it may come from, and is what I term the quickening of the soul or inner man, and is brought around in different ways; some, one cause; and some another. I can only speak for myself. Philosophy and phenomena are inseparable and go hand in hand, and I know and am certain that if I obey or disobey nature's laws I will suffer or be blessed in the act as the case may be. Mine was caused by the sudden passing out of a dearly loved one. I tried to pray to God to give me grace in my broken down manhood to bear the trial, I tried to think God was just, even in permitting such a heinous crime. I tried to think that Christ's blood would atone for all the wrong. My condition got worse and worse. There was a great mystery overshadowing all. I was finally advised by some to go to Camp Chesterfield, and that there I would find out all I desired. I went not knowing, but hoping. I attended a couple of seances, heard a lecture or two, came home and before two days passed I began to see everything in a different light.

About the first thing I denounced was some of the doctrines as taught in the Bible. I looked upon people as beings instead of creatures. I began to recognize the laws of nature, and ignore the works of an anthropomorphic God; and more and more I have cultivated a more sensitive nature (or it has been given me), for I am in possession of it; and not long after this, one day as I was walking down the street with my joys and sorrows all within my own breast, and thinking of the cause I lately had learned so well to love, and of the deplorable condition it seemed to be in, the thought came to me, how can I stand up for it? I am weak, ignorant and unlearned. Then, like a flash of lightning, my dear child stood by my left side and said as plainly as mortal ever spoke, "Pa, we will stand by you."

O, blessed thought that has been to me hourly ever since. I know it. It is a fact. We have the spirit world to back us, and I put a thousand times more confidence in them than I do in a God that would cause or permit the death of his only child to satisfy the sins and wrong doings of others. Now I know that all will suffer for their own iniquity. We can't put it off on someone else. The day of retribution is sure to come to each one of us. The more evil we do the more we will have to suffer, and the more good we do the more happiness we will enjoy; consequently hell and heaven, so to speak, are here. Which do we enjoy?

I see now as the fruits of good labor a nice little society that is organized and which get from house to house nearly all winter. We have now rented the G. A. R. hall for six months, and have held four meetings, of which we are proud. We meet at 2 p. m. and 7:30 p. m., with fair audiences. We have no speaker at present but hope soon to have. We have as fine a test medium as I ever saw. She lives in our midst, and we are well pleased, and hope to see the society grow till we can erect a nice temple of our own. I am led to believe this is all a personal matter, and the philosophy of Spiritualism can be taught only to those having hearing ears; and when it is demonstrated by phenomena many will say it is all of the devil. Nevertheless this change must come, if not in this time of flesh, it will come in spirit life. Really, spirit life is all the life there is. This life is but transient; the other life of which death, is as it were, the partition—just like stepping from one room into another, or from sleep to wakefulness. May the angel world bless and assist you in spreading the truth.

Elwood, Ind.

J. L. FOSTER.

whatever, the serious attempt to ascertain the past cannot be traced higher than the time of Francis I. (1515-1547).

WM. HENRY BURR.

(To Be Continued.)

CALLS BIBLE A PACK OF LIES

CANON HENSON, OF WESTMINSTER ABBEY, SHOCKS ANGLICAN AND NONCONFORMIST ENGLAND.

Demand a New Faith—Sir Oliver Lodge Declares Doctrine of Atonement is Survival of Barbarous Times.

As set forth in a cable dispatch from London, Eng., to the Chicago Tribune, Canon Henson, of Westminster Abbey, in the Contemporary Review, attacks the Bible, and especially the Old Testament, declaring "the incredible, purile, or demoralizing narratives" are "a pack of lies, too gross for toleration."

The Anglican world is amazed at the question with which Canon Henson confronts his remarkable article. He declares: "If the faith of the church in the divine Christ, living, present, and active, really built on an empty tomb?"

The canon's onslaught on the Scriptures has amazed England, Anglican as

well as nonconformist. A great cry has gone up from the established church, and the Archbishop of Canterbury has been overwhelmed with public and private appeals for the canon's punishment.

Demand a New Christianity. Simultaneously with Canon Henson's attack comes a demand from Sir Oliver Lodge, principal of the University of Birmingham, and one of England's noted scientists, for a "re-interpretation of Christian doctrine."

Sir Oliver Lodge shocks the believing people of England by declaring that "the doctrine of atonement is a survival from barbarous times." He repudiates the belief in "an angry God appeared by the violent death of Christ."

Seldom has England's religious feeling been so profoundly stirred as by the articles of these two men.

Inspiration is Attacked. Canon Henson declares that "inspiration" is now allowed to signify the truth of any statement in the Bible "which cannot be substantiated by the bar of reason and evidence."

New Testament he finds fault in the reason or consciousness, "but whether much or little, it will have to go the way of the Old Testament prodigies."

He recommends supplementing the reading of the Bible in church with "Christian compositions which have ac-

Something in Reference to Materialization.

To the Editor:—I have been greatly interested in reading in your paper the different articles contained therein upon "materialization," and the offer of \$1,000 to be paid for the production of one genuine spirit form.

While I am only a "student" of the different phases of Spiritualism as manifested through mediumship, still I am endeavoring to get and give the truth. During the years 1900-1903, while residing in Cleveland, Ohio, I attended about one hundred materializing seances conducted by the following mediums, Mr. C. H. Figuers, Mrs. Kemp and Mrs. Effie Moss. With two of these, there were some eight or ten of us who had private seances once a week for a time. Personally I did not go, as some do, for tests nor to find fraud. I went to study materialization, to study the spirit forms, the mediums, and as well to study those who came. My first object was to obtain proof as to whether any spirit form could materialize, and having proven this, then to learn further concerning the possibilities.

First, I desire to say that I have received absolute materialization, impersonation, etherization, and transfiguration at the cabinets of every one of the above named mediums. I have seen some spirit forms whom I plainly recognized. I have talked to some of them several minutes at a time. I have had them walk across the circle about eight feet from the cabinet and sit down on a chair beside me, and talk. Besides this I have had some of my friends verify their appearance at the cabinets through other mediums, sometimes when fully entranced. I also have had my own friends tell me in my own home that they did appear to me.

However, notwithstanding all this I have also witnessed at a few seances some manifestations which were not what they purported to be. I have had the "spirit guides" of the medium attempt to personate my friends. While it was a genuine materialization of a spirit form, it was fraud in purporting to be my friend. Again at one seance I was certain that a young man sitting next to the cabinet was used to personate a spirit.

The spirit world has imparted to me that we make our own conditions at seances, and I have seen one of our select private seances with eight regular attendants and only one skeptic, nearly spoiled through the one who proved to be antagonistic, and thus hindered the spiritual work.

What I would like to see would be this: That our National Association arrange certain test conditions, and then advertise that any and all materializing mediums who would endeavor to meet said conditions would be granted a certificate, stating that they had honestly complied with said conditions and had been successful (if they were); and further that all mediums competing should be paid their actual expenses of travel etc., to take test conditions, providing they produced genuine materialization, but pay their own expenses if they failed. I say that for the sake of our cause, we can well afford to spend any reasonable sum to prove beyond controversy that we have genuine materialization, and were I in that phase of work I would gladly endeavor to submit to reasonable tests and receive therefore the endorsement of our N. S. A.

ALBERT W. WADSWORTH.

Harbor Beach, Mich.

That Thousand Dollar Reward.

I have been considerably amused by our California brethren's reward for the production of "one materialized spirit," but not surprised, for psychologically the step from the ultra gullible to the ultra skeptic is a very short one.

Now I am not a materializing medium nor any other kind that I know of, but if the concurrence of four of the five senses amounts to evidence, I must say that I have seen materialized spirits—not in a dim, sepulchral light where one could be imposed on by a mask, but a light in which slight facial blemishes, such as moles and freckles, could be plainly discerned, and I have had them walk out five or six feet from the cabinet and converse with me on subjects known only to myself. Further I have seen them both materialize and dematerialize entirely outside of the cabinet in plain view of not only myself but twenty-five other persons, each of whom had met and conversed with spirit friends they knew in life. If all this is evidence any one can get it first-hand and a great deal more by going to Kansas City, Mo., and attending the seances of W. W. Aber, 3422 E. 10th street, at the cost of one dollar.

Spiritualism would gain nothing by getting this reward. These people who confess to being gullied by such a transparent humbug as Elsie Reynolds, would be very poor judges to pass on a genuine materialization; even I could give their report but little credence and what would the unbelieving world say? They would say about this: "Here is a party of professed Spiritualists who have been running a fake materializing show and been detected in their fraud. He offers a fake thousand dollars reward for a true materialization, and rings in a confederate as a genuine medium; certifies that this medium is O. K., and pretends to pay him or her a thousand dollars."

This is about the reputation a true medium would achieve by winning this money and his conscience would be just about like it would if he had successfully negotiated a gold brick to an ignorant countryman, even if he did donate the amount to the N. S. A.

It was perfectly right for these California people to expose Elsie.

I know there are fakes working the materializing racket as well as many other forms of mediumship, but because a sharper passes a counterfeit dollar on me it would not be sane to set up a howl and declare there is no genuine dollars in existence.

A little judicious circumspection will protect any society from frauds.

A materializing medium who cannot produce phenomena in a light strong enough to allow the ready detection of masks and disguises is either not sufficiently developed to give public seances, or is a fraud. The medium who only has a stock company of spirits, George Washington, Joan of Arc, and other celebrities not personally known to the audience is a fraud, because the spirits of friends and relatives of those present are more likely to come and manifest themselves than are strangers who have long since passed away. These latter do perhaps sometimes come, but at the same seance others that can be identified should be demanded.

J. T. MCOLGAN, M. D.

Arco, Tenn.

In nature there's no blemish but the mind; none can be called deformed but the unkind.—Shakespeare.

of the doctrines we have inherited from medieval and still earlier times, cannot wisely and inoffensively be modified?"

Sir Oliver at this point shocks his religiousists by declaring that he regards the "doctrine of atonement in its concrete form as a survival from barbarous times," repudiating the belief "in an angry God, appeared by the violent death of Christ."

Mr. Lodge, in declaring the doctrine of the atonement in its concrete form as a survival of barbarous times, says: "I would not be dogmatic in such a matter but surely it generally is recognized that although the sufferings and violent death of Christ were the natural consequences of his birth and so far in advance of his age, and although the pity and horror of such a ghastly tragedy has a purifying and sacramental influence, yet we now are unable to detect in it anything of the nature of punishment, nor do we imagine for a moment that an angry God was appeased by it and is consequently disposed to treat more lightly the sins of men here now or any otherwise than they have been treated by a constant steadfast, and persevering universe."

New Light Breaking In. "We are now beginning to realize a further stage in the process of the atonement. We are rising to the conviction that we are a part of nature and so a part of God—that the whole creation is traveling together towards some great end. We are no aliens in a strange universe governed by an outside God. This strengthening vision, this sense of union with divinity—this is what science will some day tell us the inner meaning of the redemption of man."

Hostile to Christian Tradition. "It would be idle to deny," he concludes, "that the credit of the Scriptures is seriously shaken in the public mind, nor can it reasonably be doubted that the tendencies of popular life as at present prevailing are in the main hostile to Christian tradition."

In another and similar article Canon Henson, dealing with Christ's resurrection, asks:

"Is the faith of the church in the divine Christ living, present, and active, really built on an empty tomb? For myself, I prefer to believe that no such intimate vital connection exists between the truth of Christianity and the 'traditional notions of its historical origins.'"

Atonement a Barbarity. Sir Oliver Lodge asks, "how that religion is becoming so much more real, whether the 'normal statement of some

better than the things he sees, analyzes, and knows of? Is man no better than his horse? Oh, then, was man made in vain? Why his longings, his hope, aspirations and desires, if he may not know that this life, and all life, is endless? He knows there is growth, that change is written on all. Evolution is a fact. Telepathy is now a scientific fact, and the Psychic Research Society has sent forth a mass of facts that should convince all men of reason that spirit return is a fact. Then would Tennyson, if he lived now, say:

"We have but faith, we cannot know." No, he would say, spirit return being true, Job is answered. The human race is free! There is no death, and man's intuition, in the ages, was far better than his reason. Spirit return is the greatest event in all time.

M.

THE OLD, OLD HOME.

When I long for sainted memories, Like angel troops they come If I fold my eyes to ponder On the old, old home.

The heart has many passages Through which the feelings roam, But its middle aisle is sacred To thoughts of old, old home.

Where infancy was sheltered, Like rosebuds from the blast; Where childhood's brief elysium In joyousness was passed; To that sweet spot forever, As to some hallowed home, Life's pilgrim bends her vision— 'Tis her old, old home.

A father sat, how proudly, By that ancestral hearth's rays, And told his children stories Of his early manhood's days; And one soft eye was beaming, From child to child 'twould roam; Thus a mother counts her treasures, In the old, old home.

The birthday gifts and festivals, The blended vesper hymn, (Some dear one who was swelling it, Is with the Seraphim); The fond "good-nights" at bedtime— How quiet sleep would come, And fold us all together, In the old, old home.

Like a wreath of scented flowers, Close interwoven each heart; But time and change in concert, Have blown the wreath apart, But dear and sainted memories Like angels ever come, If I fold my arms and ponder On the old, old home.

—Anon.

Close interwoven each heart; But time and change in concert, Have blown the wreath apart, But dear and sainted memories Like angels ever come, If I fold my arms and ponder On the old, old home.

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—Anon.

JONATHAN KOONS.

One of the Old Workers Whose Materializing Circles in Ohio Created World-Wide Attention.

To the Editor:—Having read many articles in your paper on the subject of the God Idea, I will send you a copy of a written communication from an ancient spirit given in a trance at the home of the late venerable Jonathan Koons. I had the honor and pleasure of his companionship prior to his passing on to the spiritual realm. I also have many times since had the pleasure of receiving communications from him through the mediumship of his son, Naham W. Koons, who now is at Temple, Ohio. He is about 68 years old, and is by no means a weak physically, mentally or morally. His character is above reproach, as is that of his two brothers. I am acquainted with them, both holding official positions. Their brother-in-law, Alvin Taylor, held the position of postmaster, and better than any other man in Franklin county, Pa. Koons' youngest son, Britton Koons, is a human walking encyclopedia.

It is rather astounding how any intelligent person can endorse the dogma of the God Idea which, in my opinion, has caused more trouble to the human family than any other false doctrine. Brother A. H. Nicholas and Sister Clara Watson and many other similar ones sound the true keynote to the subject. I enjoyed the symposium, and can not see that the truth of Spiritualism will lose any prestige. Brother Francis, you are doing the greatest work (assisted by the spirit world) of any man I have ever read, and I am in my seventy-third year, and have read the history of all religions, read nearly all the standard writers on materialism; also read the spiritual philosophy for over thirty years.

W. A. THOMPSON.

Murphyboro, Ill.

Question:—For the sake of the members of this circle, will the spirits favor us with a few brief remarks relating to the doctrine of the Bible and of the Bible God as it reaches us?

J. KOONS.

Answer:—There are Bibles many and Bibles Gods many, whose devotees claim to be the true and the only rulers of heaven and earth, all of whom should have written their infallible guide books of wonders containing a diversity of standard rules for the strict observance of human species, which conflict materially in their mandates, their ethics and their philosophies, especially in the astronomical sciences of the earth, heaven, and geological records of fossils of the kingdoms of terrestrial and celestial orbs and planets without number.

God is a spirit invisible, that no mortal hath ever seen nor ever can see. (Christian Bible).

According to this Bible admission, it was not this God who dictated the Bible creation of the heavens and the earth, neither was it this God who planned the ark, nor the God who entered into a league with Abraham, nor the God who wrestled with Jacob, nor the God who exhibited his hinder parts to Moses, nor the God who incarnated himself in the flesh of Christ with all his absolute power and will; these Gods were persons, and subject to the ruling elements of matter. Then ask one, "Who is God, omnipotent and all-pervading, so as to address the carnal senses of man with his omnipotent majesty?"

Answer:—It is that all-pervading, imperceptible vital element with its incessant oscillation from centripetal centers to centrifugal circumferences, of systemized kingdoms of ponderous subtle fluid essences, spirit fluids and atomical formations of physical compounds, all acting reciprocally with due regard to each other's positive and negative forces.

It is in the internal of this invisible God occupant of space infinitum, where conditions are created for the procreation and generation of magnetic volleys of ponderable elements for the generation of centripetal and centrifugal extremes and points of gravity for the diverse embodiments of dissimilarities of ponderable substances into material formations, as we now behold them in space, infinitum, with their spiritually deviously and undeveloped embodiments in their various characters and colorings beginning its first visible manifestation in physical formation and animal life in the fecundolosa and polipara genera, resolving into diverse species of fish, reptiles, birds and mammals, until the consecutive compound proceeds of the essential elements arising from the diversity of consecutive formations arising from these chemical laboratories, resolve their living, their spiritual and immortal essences into the crowning summit of physical life in the image of man, whose immortal spirits, or the gods and personal representatives of the imperceptible and invisible god of material forms, who are embraced in the term Elohi, or the Bible god of modern days. In consequence of the many torturing complications, corrections, expulsions, and interpolations of human doctrines, and the political Bible speculations of knaves and fools, the Christian Bible is at present an incomprehensible bundle of facts and fictions, and unworthy the names and the character of its line of inspired law-givers. Man is the temporal embodiment of the divine nature of god, and the departed spirits of man are the divine essence of god and man's duty to God's own spirit within is to act in harmony with his (man's) own divine nature, and to serve god carnally, is to obey inviolably the divine constitution of his (man's) own carnal nature without a lack or excess of moral duties to himself and others, and avoid excessive submission to his physical lusts and gravitations, lest every offender will suffer the penal rewards of his own transgressions in both spirit and flesh, according to his acts whether sensual or virtuous.

The members of this circle who are prepared to announce that this was not written with mortal hands, will please attach their signatures.

King, First and Second Presidents of the Band of ancient and remote earthly deities (exit and act). Geo. D. Hascall, M. D., Carter Wilkey, M. D., S. A. Bates, Joseph Barber, Margaret Bates, Newcomb Graves, Alvin Taylor, J. R. Koons, T. M. Wilkey, Robert Taylor, Mrs. Dr. Hascall, Lydia Hughes, Jno. B. Tippet, C. M. Brookins.

THE REWARD.

Give a grain of kindness,
Lend a grain of love;
Find an idle moment
To perform the deeds of love.

It will help you, and help others,
To lend a helping hand;
The reward will be likened
To the many grains of sand.

Live not a barren desert,
For by your deeds you're known,
Each deed as judge will stand
When you from earth have flown.

L. B.

All the while keep the upward wind-blows open.—Brooks.

From the Pacific Coast.

The Pacific Coast Veteran Comes to the Front With His Views on an Important Subject—Commercial Mediumship Weighed and Analyzed.

The question of fraud in real or simulated mediumship seems to agitate the minds of many writers in *The Progressive Thinker*, and the conclusion reached is, that the extensive frauds are working great injury to our cause, and also preventing very many from investigating its claims. Having been a somewhat careful looker-on as well as an active participant in the work, I crave the privilege of submitting some facts and conclusions respecting the status of Spiritualism as connected with the fraud manifestations. The first fact I present is, that the fraudulent shows are nothing new. They began almost with the first mediumistic manifestations. They were quite extensive in the fifties.

The first party I encountered was a Mr. Hulme, who started out from Springfield, Mass. He came down to Boston and astounded the people by his wonderful tests. But he went out to Malden and there a Mrs. Morrill lived in his overcoat pocket an ample collection of newspaper obituary notices, which he had given as spirit tests the evening before. He used to give spirit music after going to bed, by covering his head and blowing on a mouth harmonicon. His last mediumistic feat, of which I had knowledge, was diving off from a wharf in Cleveland, Ohio, and coming up with a watch in his hand which he said the spirits had brought from his boarding place and thrown into the lake. His spirit "control" remarked that "he got the watch but it came d—d nigh drowning the medium."

Another Massachusetts Yankee became a famous tipping medium. He astonished the Bostonians and the people of Worcester, and then went to New York City. He was very precise as to where his table must stand in the room, and had prayers to open his circles. But in New York, Dr. Hallock and some other old Spiritualists were so lacking in piety and reverence that they took up the carpet in the seance room, and found that the floor had been taken up so as to admit a lever to be placed underneath, and two wires came up through the floor, one of which was under one leg of the table and the other under the foot of the medium. Tippings were easy—the "conditions" were all right and beautiful messages were spelled out.

The first man to go from Boston to see the Fox girls was Lafayette Sunderland, and his daughter and adopted daughter were the first rapping mediums in the city. A certain deacon in the Unitarian church in Charlestown became a very zealous Spiritualist. He happened to get acquainted with Sunderland's adopted daughter, and esteemed her as an excellent medium. Her spirit mother, as was claimed, rapped out a message urging the deacon to send out her daughter as a medium missionary to convert people to Spiritualism. He listened, and finally concluded to comply, and I saw him count out some hundred and twenty dollars in gold coin and place in her hands. In a few days she ran off with a brother of the notorious Dr. Hatch, the first husband of Mrs. Richmond. I never heard

On Materialization.

Regarding the many pros and cons relating to the materialization of a spiritual entity, a brief reference to the subject by a student of psychic phenomena may not be inappropriate at a time when the spirit of distrust seems to infuse itself into the every elementary investigation of this subject.

I say elementary, for, indeed, are we not invading the threshold of a life which, after ages of sophistry, speculation and psychological dissertation, will be as capable of our solution as now?

Notwithstanding the specious, and oftentimes fallacious theories of the various schools of philosophy, always elaborately supplied with tenets to fit the various phases of nature which are new to us, are we nearer to a problematical interpretation of a physical or vocal materialization than was the half-frightened Marcus Cæcilius when the voice, coming from "where?" called him to him while passing on a Roman highway and told him that an early invasion of the Gauls must be expected, and exhorted him to immediately acquaint the plebeian tribunes?

Coming across the centuries from that time to this, concrete evidences of continuous life have been presented innumerable times in the various phases known to students of occultism, now to uplift the disconsolate mortal, and again as an inspiration to some genius for the discovery or development of the hidden secrets of nature in aid of the material progress of humanity.

That materializations do occur, has been fully demonstrated and cannot be made a subject of discussion, as anyone living in, or visiting, Washington, D. C., may at any time determine by attending a circle of Mr. Pierre Keeler or Mrs. Mary Keeler.

However, in addressing myself more particularly to those who have given some attention to the various manifestations which are constantly occurring, I am unable to understand what essential good is accomplished by alleged members of various psychic research societies in persistently antagonizing and refuting phenomena which have been positively established and have been repeatedly witnessed by the same parties at different times, different places and through the mediumship of different persons.

I have witnessed hundreds of materializations in company with other interested friends. In the presence of thirty other people, and with sufficient light to distinguish every person in the room, I have seen a form rise up, apparently out of the floor, resolve itself into a man immediately upon attaining a normal stature, give his name, shake hands with the audience,

of her afterwards. This was Von Vleck, Fay and others of the same ilk, sometimes posing as mediums and at others as expositors.

There was, there still is, too inducement to fraud. One is fame, the other is money. Some are impelled by one, and some by the other. But those were the times when Spiritualism made its most rapid progress and secured its largest harvest of converts. It then had the ear and attention of the people far beyond what is the case at present. The frauds had little or no influence in checking the advance. The important question is as to the cause of the great change. That fraud has some small influence need not be denied, but there is something deeper and far more potent in producing the change complained of. And without that something else the frauds would have remained comparatively powerless. In the early days "commercial mediumship" was the exception, not the rule. Now it is the rule, not the exception.

In Boston, Ada Hoyt, now Foye, was the first medium I ever knew personally who took pay for seances. In Charlestown, where we had audiences ranging from 500 to near 1,000, there was not a single paid medium, but there was at least fifty mediums, and some of the best I have ever seen. Lecturing through Massachusetts, New Hampshire and in Maine I never, in those early days, saw a commercial medium except two or three in Boston. But there were circles everywhere, and manifestations everywhere, and, as matter of course, there were converts everywhere. There was no attempt at public, mediumistic show-offs. No urging of epwowing phenomena upon the people. Those who desired them usually got up a circle with their friends and some one or more would be found to be mediumistic. The only public manifestation of mediumship was trance speaking after the lecturing had been commenced by myself in Boston.

The commercial phase seemed to some extent a necessity when the first mediums were so overwhelmed with applications for sittings as to take up most of their time; but gradually it became contagious until it has become a regular profession, as much as that of lawyer or doctor, and for the same purpose—money-getting. This platform and other forms of public methods of mediumistic show furnishes the grand opportunity for the fakir to get in his work. The change of base on the part of a large portion of Spiritualists in pushing our phenomena upon people instead of waiting for them to seek them, furnishes the frauds the chance to push themselves forward. The result of this change of base is an almost total transformation of communications. Very largely the so-called "messages" are simply fortune-telling. Love affairs, business matters, changes, are the topics mostly dwelt upon, with some little Spiritualism thrown in as seasoning.

It is hardly necessary to say that until all this external show-off is discarded there can be no cure of the fraud evil. It is altogether too strongly entrenched to be overthrown by an occasional exposure of a single person. The credibility of the great mass of Spiritualists is the fruitful field where frauds continue to reap abundant harvest.

Summerland, Cal. J. S. LOVELAND.

walk around the room chattering and gesticulating, and then deliberately announcing, presumably for the edification of those present, that he would partially dematerialize. He thereupon disappeared, apparently through the floor, leaving his body from the waist still exposed. He raised himself up again and once more slowly disappeared until only his head could be seen resting on the floor. A third time he appeared and, reaching his normal height, he sank through the floor, to all appearances, and disappeared from view.

His conversation continued without interruption during this remarkable manifestation until his final disappearance. The phenomena itself occurring in the middle of the room and several feet from the cabinet. This is but one illustration of many others equally remarkable.

Having made a careful examination of the surroundings to eliminate every suspicion of the intervention of human agency, I am not able in the presence of phenomena of this character to admit that my alleged subliminal consciousness is imposing upon my objective self to the extent of requiring me to believe that what I see, hear, feel and converse with is fancy and distorted imagination.

This would involve a complete identity of the alleged transliminal impression upon the objective consciousness, an absolute uniformity of widely divergent temperaments and a total-elimination of the individuality of every person in the room to establish the necessary hypnotic condition requiring the perceptive faculties to act with the minutest precision with respect to each person present.

To postulate the materialization of a thought-form projected upon the plane of our objective vision by the medium is equally untenable, for the reason that the materialized entity is quite an unexpected visitor to a member of the circle, who is a total stranger to the medium, and whose identity is established only by the interchange of reminiscences well known to, but quite forgotten by the sitter. Any attempt to analyze the condition here stated, transcending all human knowledge, by empirical apriorism, can receive little sympathy in the modern conception of a materialization.

In making the above I offer no pretense at any explanation of the phenomena, but will accept the general interpretation, trusting that the Society for Physical Research, always unwilling to accept any proposition which is not readily defined by some accepted theory of its votaries, will improve in its manufacture of terms and conditions which have clouded every investigation called to its attention.

Washington, D. C. CHARLES W. KLEE.

A PROTEST.

"The Laborer is Worthy of His Hire."

I noticed in a late issue of *The Progressive Thinker*, an article from the pen of Mrs. M. Klein. She thinks that healers and others working for the good of humanity should make no charge for their services, but accept whatever is given them, as a free-will offering, for it is a work of love they are doing. I have noticed the same sentiment expressed by other writers. It is quite evident that class of people have not been paid in that way for their services.

A successful healer must have a composed mind unharassed by the thought of rent coming due, an empty coal bin, or wife and children needing food and clothing. If one has wealth to back him, he might use his heaven-bestowed gift free of charge, but not otherwise. The world has not arrived at that degree of spirituality that a healer can do his duty by himself and family, by trusting a generous public to pay for services rendered.

Magnetic healers, and all who practice drugless healing, are handicapped by an ignorant public, who will go to a

medical practitioner for a cure of their ailments. Some of our best healers cannot support their families by their gift, on that account, and are obliged to follow other business.

Quite recently, a gifted healer has come before the public in this state. He makes no charge, but takes the free will offering. A young man who had been lame for several years was benefited so much by one treatment that he gave the healer \$15, keeping just enough back from what he had with him, to pay his fare home. A wealthy lady received a corresponding benefit and gave the healer one dollar.

It is not the wealthiest that are the most generous. J. R. Francis is doing a work of love by placing the price of his paper so low that it can reach the homes of the poor. Could he do the great work he is doing to-day, if he practiced the "free-will offering" plan to his subscribers?

A good nurse many times does more to save the life of a patient than does the medical practitioner, and surely her work is one of love; how much, think you, would she get for her days and nights of toil if she depended on the free-will offering?

A healer should have a sliding scale of prices. Let patients pay according to their means. That is the method I

WISCONSIN.

Doings of the State Spiritualists Convention at Whitewater.

The convention of the Wisconsin State Spiritualists Association is now a thing of the past. It convened April 19, 20 and 21, at Whitewater. It was preceded by a reception the evening of the 18th, given by the faculty and students of the Morris Pratt Institute, to delegates and visitors. It proved a very enjoyable affair.

The fifth annual convention is considered the most successful Wisconsin has ever held, from every point of view. Nature smiled throughout the entire time and if it could be considered an omen, the coming year will be most successful. Not a shadow of inharmoniousness passed over the meetings. All were at the best. No better talent could have been secured. Those taking part in the program were Prof. W. P. Peck, of St. Louis; Prof. A. J. Weaver, Mrs. Cora L. V. Richmond, Clara L. Stewart, Mrs. Frances Wheeler, Mr. and Mrs. Hull, W. J. Erwood, and the teachers and pupils of the Morris Pratt Institute. A committee from the N. S. A., consisting of Dr. Warren, Vice-President of the N. S. A., and president of the Illinois State Spiritualists Association; Mr. O'Dell, president of the Michigan State Spiritualists Association; Mrs. Catlin and Mrs. Francis, of Chicago; Max Gentzke, missionary for the N. S. A. Though their time was mostly spent in the committee room now and then they lent us their presence and added much to the pleasure of the convention. Mrs. Richmond paid us a visit, arriving in time for the reception and spending two full days. We would gladly have retained her with us, but her home people had arranged to celebrate her birthday, and reluctantly we bade her good-speed, hoping to see her in Wisconsin again.

Tuesday morning was a business session. After committees were appointed, and the necessary business transacted to put the convention in working order, the meeting was declared informal and many short speeches were made. No more interesting meeting was held in the history of the subject. The evening meeting was opened with music and invocation, after which Mrs. Richmond spoke briefly in her inimitable way. Prof. Peck gave the regular address of the evening, the subject, "Evolution and Immortality." He handled it in a masterly manner. Then came the messages by Mrs. Frances Wheeler, and all seemed pleased.

Wednesday morning and afternoon the regular business of the convention was transacted and laws were enacted that will surely prove beneficial to the association. To show how thoughtfully every matter brought before the convention had been prepared pertaining to the needs of the association, only one amendment was lost, and that was to change the time of meeting.

The evening brought forth good things indeed. After the usual form of opening, Mrs. Richmond spoke upon the subject "Involution." She handled it in a manner that bore out the reputation she has established. Then came Prof. Weaver with a lecture that we would have felt proud of, though the whole world were listening, and we felt that the Morris Pratt Institute would never suffer along educational lines as long as it is their good fortune to have Prof. Weaver as an instructor. At this juncture Mrs. Hull bore upon the platform a beautiful bouquet of carnations and roses and with fitting words presented it to Mrs. Richmond as a token from the convention of their appreciation.

Mrs. Richmond responded with an improvised poem. Mrs. Wheeler then came to the platform and gave us many messages as the time would admit of.

Thursday morning business session, at which officers of the association were elected. This part of the business moved as smoothly as did all previous business, and resulted in placing at the head of one of the ablest men in the association, Mr. Will J. Erwood. He was the unanimous choice of the convention.

Thursday afternoon brought forth an unusual feature in convention programs in Wisconsin. A memorial service in memory of J. S. Cowan, a member of the board of trustees; Mr. J. E. Hyde, and Mrs. Mary Severance, a pioneer worker. Mr. Erwood and Mrs. Hull were the speakers. Mrs. Hull wrote a poem for the occasion and it was sung by a chorus at the opening of the service; later on Mrs. Sanford sang a solo rendered by her at Mrs. Severance's funeral. The service was beautiful and impressive. Mr. Erwood closed with a benediction, standing with bowed heads indicating their respect and love for the arisen friends.

Then followed the most unique program ever presented at any Spiritualist convention ever held. The pupils of the Morris Pratt Institute carried out to perfection a program prepared by themselves, illustrating the work done at the Institute. The only teachers taking part were Mrs. Jahnke, the teacher in oratory, and Miss Chaffee, assistant in several branches. Oh! that the world might have looked and listened. Then there would be no need of soliciting funds for the Morris Pratt Institute. The Spiritualists all over the world would be talking of our College. Gold in silver would be poured into the coffers of the Institute. There can be no question in regard to the life of the Morris Institute. It cannot die.

Thursday evening opening, music and invocation. Then came a beautiful service wherein Mrs. Frances Wheeler and Mr. Will J. Erwood read their new works to dedicate their lives to the spiritual work. Both of them possessed ordination certificates, but being Wisconsin workers, desired to have the endorsement of the Wisconsin Association. This the convention was most happy to do. On account of their already possessing legal papers it was not necessary for the president of the state association to perform the ceremony to make it legal and the convention delegated Rev. Moses Hull to that pleasant duty which he most beautifully performed, using words most fitting under the existing condition. Prof. Weaver gave the charge and his words were appropriate for the occasion.

Then followed the regular address of the evening by Prof. Peck. The subject he chose was "Spiritualism the Coming Religion." If I could flash before your vision a picture it would portray this audience with every eye riveted upon him, every face expressing interest in his words. No restlessness, but a calm, steady, still, motionless. They seemed to forget there was such a word as time.

Past president, Clara L. Stewart, was then called for and was enthusiastically greeted. She spoke briefly and to the point. She took part in the program at different times, but her time was filled with many duties and she was able to attend the meetings only a few minutes at a time.

Our message medium was next upon the program, and going down among

the audience, gave many messages to an expectant people. Mrs. Frances Wheeler is a medium that the association feels proud of. She is an earnest, conscientious worker. She has long been tried and proved true. She has a pleasing personality and wherever she holds a meeting is generally called to return.

With a few remarks by the president the convention adjourned.

Many thanks are due Mrs. Jahnke for the selections rendered by her at different times during the convention; they did much to entertain and put every one in good humor. The music conducted by Mrs. Sanford, showed her skill as a director and no convention held by the W. S. S. A. abounded with so much good music. I feel that I must not ask any more space in your valued columns and fear I have already encroached, but the half has not been told.

REV. NELLIE K. BAKER.

Secretary of the W. S. S. A.

Portage, Wis.

Onset Wigwam.

To the Editor:—I was surprised and grieved by reading in *The Progressive Thinker* of April 23, the issue of falsehood and truth in relation to the Wigwam at Onset, as taken from the Boston Post.

There is no "peculiar sect of Indian worshippers at Onset," never was. The members of the wigwam society known as the Onset Wigwam Co-Workers are mostly Spiritualists and the society is chartered and known as such.

It may be "the only wigwam of its kind in the world," but no materialized spirit, red or white, ever appeared within its walls. Personations of both red and white have occurred, not the "scalping songs," the "death songs and love gifts" were always lacking except in the imagination of this reporter, instead of being "reproduced with startling fidelity."

All mediums with their controls have always been welcomed within the wigwam, no distinction being made between red, white or black. The assertion that "no white spirit has dared invade the sacred precincts" is as false as most of the article in question.

The next assertion, "To a woman, Mrs. Mary C. Weston, the wigwam and the Onset Wigwam Co-Workers owe their being," is equally false and takes from the earnest co-workers of former years the credit justly their due. We know nothing about the "piety" of the "old Indian chief Onset," but do know that the membership of the wigwam does not exceed 200.

"Beneath (the picture) is painted a golden chain, each link of which represents a member of the society whose initials are entwined in the chain." This, 600 members, 600 links. What a chain! Francis Denton and Peterless must have overlooked that chain, else they would have changed their opinion as expressed in their letter in the same paper.

The origin of the wigwam (two years before Mrs. W. came into it) was the result of the refusal on the part of the Onset Bay Association to give to Indian controls full liberty in the yearly temple meetings. Mediums were often controlled by Indian spirits who, being ruled out of these meetings desired a place where they could have equal liberty.

One day, (Sept. 21, 1891), the writer, with no particular plan in view, started for a walk. I met several persons all bound for the hill below the pickets as they expressed it and joined in with them. We found a number of people there and others were coming. No call had been issued for a meeting and no one seemed to understand why or for what purpose they had met, but the subject of conversation was the treatment of Indian controls by the Association. The call was in the air and people continued to come, till finally the meeting was called to order to more fully discuss the question. Mrs. Josephine R. Stone was chosen chairman. Mr. J. H. Young secretary, Mr. Vaughn, treasurer, and the Wigwam society was then and there organized.

Mrs. Stone, Mrs. Bullock, Mrs. Young, Miss Jennie Rhind, Messrs. Vaughn, Young and many others became active co-workers at that time. Meetings were held during the winter and socials and suppers were arranged in order to make money with which to purchase a lot and build a wigwam.

In 1893, just when most needed, Mrs. Weston came into the movement, sent, as we firmly believe by spirit influence, and with her help we were able to build a larger and better wigwam than we otherwise could have done.

After Mrs. Stone's departure, Mrs. Weston was elected president, which office she will hold as long as she so desires.

Mrs. Weston has never posed as a "wealthy woman," nor has she had any special "followers," or set herself up as the head of the "most peculiar sect in this country," nor is her summer home "the headquarters of the Indian Spiritualists" or "other leaders of the faith." Mrs. Weston is respected and loved by her many friends, and is very kind to the few Indians who make Onset their summer home.

Mrs. Weston has done very much for the wigwam, making the interior a place of artistic beauty, a fit place for spirit friends to expend their healing powers and develop mediums to benefit humanity. May many years be added to her life and her true friends be many.

The wigwam was incorporated under the laws of Massachusetts, October 25, 1893, and its charter reads, "for the purpose of teaching and practicing the doctrines of Spiritualism; holding circles and seances, and making use of mediumship for religious purposes."

Onset, Mass. JAS. R. YOUNG.

MY MOTHER.

The rain is falling on thy grave, dear mother,
I am alone and longing, dear, for thee,
I have not found, I shall not find, another.
So true of heart, so loyal unto me.
All the glad hours that we have spent together;

All the love heart talks, dear, I miss them now;
Silent and sad I sit, and wonder whether
Thy spirit hand doth touch my aching brow.

I thank God that he called thee to him, dearest,
With that sweet smile on thy beloved face;
And now in dreams when thou to me appearest,
Of pain and care thy features bear no trace.

Mother, dear heart, 'twas springtime when you left me;
The flowers you planted bloomed and withered, too;
Of thy pure fellowship hath time been
Mother, I faint would sleep and wake with you.

—Mary Grant O'Sheridan.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound, price \$1.

A VERY IMPORTANT CALL IS MADE.

A GENEROUS OFFER, AND A CALL TO SPIRITUALISTS.

To the Spiritualists at Large:—A generous offer has been made, by a prominent Spiritualist in this city, to give ONE THOUSAND DOLLARS, to the Medical Relief Fund of the N. S. A., for the benefit of sick and needy mediums, provided the Spiritualists at large will contribute another thousand dollars to the same relief fund by the first of June next. The N. S. A. is now paying out a large monthly sum in pensions to worthy mediums; the calls for aid increase and the fund is constantly being depleted. Let every generous soul who has not already done all possible for this worthy object, kindly send contributions, large or small, to the following address, each will be acknowledged with thanks. The generous man who makes this offer desires to be unnamed to the public.

MARY T. LONGLEY.

N. S. A. Secretary.

600 Pennsylvania avenue S. E., Washington, D. C.

NEW BOOK.

Psychic Light.

BY MRS. DRAKE.

Important Addition to Our Literature. Mrs. Maud Lord Drake has a national reputation as a medium. The manifestations given through her mediumship have been most marvelous. She has written a book with this title: "PSYCHIC LIGHT—THE CONTINUITY OF LAW AND LIFE." It is a ponderous volume of 600 pages. It will hold your attention from the beginning to the end. It is chockful of stirring incidents. Price of this large volume, only \$1.50 postpaid.

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This work includes "Personified Unthinkables," "First Lessons in Reality," and "A Tour Through the Zodiac." This is an interesting production of occult thought and will well repay careful study and meditation by all occultists. Price, Cloth, \$1.50. For sale at this office.

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PSYCHE.

It is the invention of a practice of life, and is designed to guide and is designed to develop mediumship. Many, by its use, have received the most direct and convincing evidence of spirit friends, and express great satisfaction. Price, \$1.00, and 20 cents extra for expressage.

THE OTHER WORLD AND THIS.

A

GENIUS AND WISDOM.

Short Message Written Under Inspiration.

Genius is said, by world's scholars to be knowledge and memory of world facts. Viewed from this angle, genius is a power to receive and grasp world facts within the individuals so endowed, and therefore can enter and concentrate their thoughts upon those things they seek to master. Such men and women have the true system of genius and are not swayed by any fleeting opposition or opinions; and are, therefore the men and women of destiny and the natural leaders of the masses in life's pursuits. They become a power for general achievements of good and true blessings.

The paths of true wisdom can not be found and entered except in the spirit of humility and sincerity. The entrance to the so-called occult mines are of easy access and many tourists enter them from motives of curiosity or possible selfish gain. These explorers possibly learn some useful lessons, but true wisdom can not be found therein. There is no progress on those routes through occult mines. The paths are winding round and round, no upward course is therein provided, and no matter how long these explorations are continued they always bring the tourists back to the same point from which they started, weary and nothing gained.

Some of them grow indifferent to all efforts at finding the great prize—truth, but others realize their mistake, seek and find and enter the paths where true wisdom doth abide, which paths lead upward into continuously increasing joys and blessings.

Wisdom is a compound of all that is worth having. Wisdom and the understanding how to use it, are health, wealth and happiness.

Each one's mental and spiritual development is manifested in his thoughts as they are expressed in words and deeds. Mediums and persons of genius as well as inventors are more sensitive to the impacts of higher vibrations than the masses. Their brains are induced to thoughts concerning the things that are thus to have birth into material expression. These things are sent forth many times into the etheric plane, and thus shade after shade, substance and force are added until what is purposed is shaped for its proper externalization.

The medium's as well as the inventor's will and energy are always in proportion to the strength and purity of the first and constructive thoughts put forth, and as thoughts are ever the results of desire, desires should be pure. Desire is stimulated by sight, by hearing and by sensation, but all the sense and brain faculties work together in the producing of thought and reflections, etc.

The formation of new brain cells is a continuous process in active brains. Each new brain cell sends forth its own fibres for the connections corresponding to the intelligence and vitality sought after; thus man's stock and store is multiplied.

Now as to the difference of brains shallow or firm, it is a matter of degree. At birth the brain of a child is not fully formed and only a few brain cells are feebly active; nevertheless it is the dwelling for the spirit and equipped for all primary purposes. The soul is busy with the unfolding of fibres and drawing of substances for the furnishing of the brain. Soul and spirit are the tenants of this form; and for them to be active in and through. The brain is the main room in this house and is therefore the rest and workshop of the spirit the soul is absorbed in and active through all the nerves or fibres of the entire mechanism. All the chambers of the brain are built and furnished by the processes of thought and thought exchange.

Here we invite some reflections on this, viz.: Many, yes, millions of mortals run their courses of earth-life from infancy to old age and sink into what is called childlike slumber, and never remember things that cannot reason nor comprehend the import of any world facts, etc. Why is this? Simply because their brains were not properly built and stored with useful knowledge. They had thought only of how to satisfy the animal or material wants and needs.

All such mental activity at the expense and neglect of thought after wisdom, shrivels the brain. Those cells which should be active in putting out fibres for truth, knowledge, etc., are neglected and become defunct as time passes, because not used. Hence, in many old people we behold simply the original child's brain, no development for immortal use.

All such begin life on the other side as helpless as babes. Their earth-life has been a failure even though they had prospered in world's good, they are paupers spiritually.

Van Wert, Ohio.

A Neglected Opportunity.

On the 21st of last January a young lady school teacher, Bedford, Ind., from the tea-table at her boarding house, at 8:30 in the evening, to go a short distance in the town. She had not proceeded three squares before she was stricken down by some unknown assailant and murdered. The crime was committed in a very public place at the end of an alley, and her body was dragged into a shed and left, where it was discovered early next morning. There were indications that a struggle took place in the end of the alley; for her tam-o'-shanter cap, her gloves, and her hair-pins were picked up there. In the caboose she had been profusely and she was found lying face downward in the carriage. Since then no discovery has been made as to who committed the horrible deed. Some detectives were employed at a high price, but their investigations were fruitless, and simply proved that they were incompetent mind readers.

At late and call attention to these facts to question the validity of another subject that Spiritualists have given much credit to. Nearly all readers of this article will remember Prof. Buchanan, but a couple of years deceased. He was a man of very speculative views in science, boundless in egoism, and yet with much merit and independence in his views about the mind and its relation to existence. Prof. Buchanan took great pride in claiming to be the discoverer of a new science that he named psychometry. By this, it was claimed, certain sensitive persons could take an object and by holding it in the hand, or placing it to the forehead, they could come into such intimate relation with its nature as to be able to clearly perceive its history and the various accidents that it had been subjected to in the past. He had an enthusiastic disciple in Prof. Denton, who published two books on this subject that are very curious and treat in a very naive and haphazard way. Prof. Denton had faith

RUNNING COMMENTS AND SUGGESTIONS.

I am glad that you give space to those of divergent views; also that you do not offer or recommend mining stocks to us.

Either The Progressive Thinker is steadily improving, or my mind is growing more observant of its other virtues; it contains at times as much humor to the square inch as "Puck" or "Punch," and is no less amusing because of the apparently serious frame of mind in which much of it is written.

One of the articles aforesaid was written by C. W. Stewart, of St. Louis, Mo., apparently in defense of mediums. He claims that no scientist could perform his work if subjected to strict test conditions. Not only can scientists do so, but they can repeat their achievements and demonstrate every step, in any process, to the satisfaction of all sane observers—something the average test medium either cannot or will not do. A similar article, of earlier date, which seemed to be intended as a defense of test mediums, was that signed G. H. Walker, Liberal, Mo. This writer asserted that mediums were not to be classed with common working people, but were so "sensitive" as to require a different style of treatment. This claim of being superior to the average mortal, was made of old by princes and priests, and was the basis of their power. As witness Pope, "Honor" and "shame" on no condition rise; act well your part, there all the honor lies.

Also Burns, in "Honest Poverty," from which (though lately included by Mrs. Emma Rodd Tuttle in a brilliant contribution) this verse is taken: "What my heavenly fare we dine, wear hoddin' grey and a' that; gie's tools their silks and knaves their wine, a man for a' that." For a neat characterization of the place-pride or purse-pride, see Burns' "Second Epistle to John Lapraik," especially last of sixteen and all seventeenth verses.

Now that "Farmer" Riley will not undertake to capture the \$1,000 offered by Messrs Hale and Cherry, my last hope of someone arising to do so is destroyed. So I should like to suggest that those gentlemen place the \$1,000 in some safe investment; and, if they will, will stake my reputation as a prophet and medium, that they depart this life and go floating over the "State" of Arizona (as a late California spirit has) their heirs will readily find "eminent counsel" to gravely divide the money, according to the time-honored precedent established by the monkey that undertook to parcel the cheese among the cats.

A neighbor who has attended circles, held to produce "materialization," trumpet-speaking, etc., for about thirty-five years, tells me he has yet to witness the first genuine phenomena of this kind.

Among others, advertised as eminent in their line, he saw the "world-renowned independent slate-writer," "Dr. Slade, whose chief renown while here consisted in an absolute refusal to give sittings to those who required fraud-proof conditions.

As Hudson Tuttle well says in No. 748 (of the same offer): "The challenge is straightforward and honest, and should be met in the same spirit. If materialization is possible, here is an opportunity to set the fact before the world and silence opposition. It is useless to hedge and plead excuses. There are no excuses. If the challenge is not taken, materialization will disappear from the evidences of Spiritualism."

It is amusing to read those articles entitled "Nuts for Jameson to Crack." Such tales must be "nuts" to him. Is it possible those writers expect to convince anyone by such miraculous relations? When such marvels as took place at the home seances of the late Dr. J. B. Bouton, here in Liberal, have occurred, Mr. L. (although warranted as genuine by "leading citizens") what but failure awaits the efforts of those vendors of mental "nut-foods"?

If stories would convince intelligent people of the truth of "materialization," independent slate-writing, trumpet-trumpetry and other deeds of darkness, all would have been convinced years ago. About the only "spirit materialization" most of us can expect to witness is the animal and vegetable life around us; perhaps, too, it holds most import for us at present.

To the discerning reader, many of the articles written to describe the performance of palm mediums, and to protect against fraud-proof surroundings, are their sufficient condemnation. So I would not that their pens be stayed, but incline to say, with Macbeth: "Lay on, Macduff, and damn'd be him that first cries, 'Hold, enough!'"

Liberal, Mo. HUGH MURRAY.

that his wife was a very reliable and unerring agent to discover the past record of any material. According to his view the intervening time that had transpired since an object had passed through any period of its existence, was no bar to ascertaining its record at that time.

His wife could hear the trumpet-trumpets of mastodons as they thrashed through the forest, by simply holding the petrified tooth of one that lived ages ago; or she would shiver with cold being in contact with some relic of antediluvian beast that was overgrown with the glaciers of the ice age.

Understand, there is nothing to be gained by mediumship, or is no part of spiritualism. It is a separate gift and gift of the mind and designated as "sensitive science." It is a power or force at all? If so, let us return to the Bedford murder. There were the young lady's bloody clothes, her cap, gloves, and hair-pins were there with the impressions of her personality. More; they had received the intense vibrations and shock of her last excited pulse as she struggled with the malefactor that struck her down. The evidence is strong that she recognized him, talked with him and knew who he was. What an opportunity was there now of proving the validity of psychometry by taking the bloody garments and tracing back the chain of events until the very murderer stood trembling before the evidence of his crime. That it was not done is best proof of the fallacy of the Buchanan claim of discovery by psychometry.

C. H. M. Elkhart, Ind.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer. I have three months more to make \$500.00 selling Dish-washer. I never saw anything sell so easily. Every family needs a Dish-washer and I have been selling them beautifully. I will wash and dry the family dishes in two minutes. I sell from my own home. Every Dish-washer comes with a money order. The dishes are washed without wetting the hands. That is why ladies want the Dish-washer. I have been selling them for the benefit of any one who may wish to make money easy. I buy my Dish-washers from the Round City Dish-washer Co., 301 South 3rd St., St. Louis, Mo. They will start you in business in your own home.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chéniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wretched souls. Price, by mail, \$1. For sale at this office.

The first time I ever saw Lemuel Sanson was upon the street of the little New England village of Nelson, and it came about in this way: A poor old horse that had been for some time struggling along the muddy road with a heavy load, became exhausted or discouraged and stopped, refusing to go, and the young man who was driving began to beat the poor creature unmercifully.

I paused upon the sidewalk near the scene of action, wanting to interfere, but not knowing how. Men, women and children hurried past me, but aside from a few muttered exclamations no one took any apparent notice of the scene in the street. Just as I was getting desperate enough to resort to most any course of action that would relieve the horse, a man came out of one of the stores and walked briskly up to the wielder of the whip and laying his hand lightly upon his shoulder, said a few words in a low tone of voice. It seemed to me they must have been magic words, for the whip was almost instantly lowered and its owner stood transfixed from an apparently cruel and heartless creature into a not bad-looking young man, smiling and obliging.

After a few moments' conversation, the young man tossed the reins over the horse's back and called out cheerily as he hurried down the street, "O, that is all right; I'll get Jinso to hitch on ahead and pull me through."

The man who had gone to the rescue of the horse, after putting the creature's neck under my arm, came and slowly took the sidewalk, and I took a good look at him. I saw a strong, well-built, healthy-looking man about forty years old, with clear, honest gray eyes, and a face upon which purity, kindness and strength were unmistakably stamped. There was nothing about him that suggested a person of lowly station, and he seemed to me to be a man of some importance. I was struck by the fact that he seemed to me to be a man of some importance. I was struck by the fact that he seemed to me to be a man of some importance.

"What sort of a man is he?" I asked. "O, he's a good fellow," said my informant. "He's got a good deal of learnin'—went off down below somewhere when he was a boy to learn to be a doctor, but his mother took sick afore he had been gone a great while and he had to come home to mother's help. Yes, Lem is a good, honest, kind-hearted feller as ever was, but he's a dreadful queer about some things."

"What things is he queer about?" I persisted. "My informant eyed me suspiciously for a moment, but his loquacity conquered and he went on cheerfully. 'Lots of things. He was a step to it, for one thing—flesh, he always calls it, and he won't have a critter killed upon his place unless he has to put it out of misery, and then he takes chloroform to do it—pretty funny, that is! And if he sees or knows of anybody's abusing a dumb critter, he's always right around handy and puts a stop to it, and he's got such a sick way with him and talks so gentle and good-natured he always gets his way and nobody ever gets mad at him."

"Thank you," I said, and as I walked slowly down the street between the rows of straggling houses I half unconsciously scanned the faces of the people I met, but I found no other of the "Lem" Sanson type of manhood.

It was late in the afternoon of a beautiful day in May that I climbed the hill in the direction of the "red barns." The eastern hills were bathed in a flood of glory, and the paper birches upon their sides gleamed silvery white in the golden glow of the narrow valley, and the nearer western hills were wrapped in shadows. From the tender green boughs of the sugar maple the red-breast robin sang in exultant joy, and other songs and sounds were arising everywhere. From the dark water in the willow-fringed swamp where the sweet flag grew, a low, muffled growl, growing to the rock-croak of the highest hill where the poplars shook their golden green tassels in the breeze, all nature thrived, thrilled and quivered with life. Even the ancient-looking barns which formed the half-ruined fences beside the roadway showed the little tufts of green and gray moss upon their eaves and gables.

Along beside the stony road I traveled little rivulets came rushing, leaping and roaring along desperately intent upon getting somewhere quickly, and upon their soddy banks delicate ferns, blue violets and red-wake-robins were growing. I paused at short intervals to inhale the breaths of the pure, life-giving air, and it was nearly dark when I approached the farm yard from which an intermingling of various sounds greeted me. The shrill neigh of the horse, followed by a soft cooing whinny, the low moaning of expectant cows, the bleating of lambs, the call of the calf at milking time, the crowing of the rooster followed by the clucking of the hens, and the barking of a dog were all distinguishable to me as I listened.

Presently the owner of this bedlam of sounds came in sight. He wore a battered straw hat, overalls, frock, and rubber boots, but he looked every inch a king in spite of his homely attire. His presence seemed to impart a dignity to the humble surroundings, and the work he was doing assumed an exaltedness that I never before knew that it could possess. I introduced myself and asked permission to take some views of the hills and fields, building, and farm animals. I was kindly received and a cordial invitation was given me to ask if he could keep me over night.

"Certainly, if I was willing to take things as I found them."

As I followed my host toward the vine-covered, tree-sheltered cottage which was his home, he told me that he was living alone for the present, as his aunt and only living relative was away upon a visit, but he had plenty of company food and pure water and pure air, and he might have added an abundance of flowers everywhere. This was the beginning of our acquaintance, which as the days went by soon ripened into a friendship which time has never weakened.

About the middle of June, at Mr. Sanson's request, I moved my personal belongings to his house and spent the remaining two months of my stay in Nelson at his home. As I look back to that time now, I think it was the most delightful two months of my life. I found Mr. Sanson a man with broad shoulders and a kind, smiling face, and a heart as true as the steel in his eye. He took a keen interest in all the questions of the day; and man who found

goodness and beauty in everybody and everything; in fact, those qualities in the sunshine of his presence seemed to spring into existence as if by magic. He was a gentleman in every sense of the word, and during the three months in which I was almost constantly in his society, I never knew him to say a harsh word to a living creature or make an unkind remark to anyone. His very presence seemed to radiate kindness and sympathy as the sun radiates heat and light.

One hot, stifling evening in August we went out upon the back piazza and sat down. The northern sky was a mass of black jagged-edged thunder clouds, from which the lightning flashed and quivered, and occasionally there was borne to us the low rumble of thunder and a whiff of cool air. For some time we sat in perfect silence and watched the slowly approaching storm, until, when I knew I was taking a large leap into his master's arms and nestle there.

"Poor Tomkins, you are getting old and some day will leave me for the happy hunting grounds," said my friend as he gently stroked the creature's fur.

"Sanson," said I, moved by a sudden impulse, "I wish you would tell me why you never eat meat or permit the slaughter of animals upon your farm."

"For a moment only the subdued voices of nature broke the silence, and then in a voice strangely tender my friend answered:

"I will tell you, Wilton, for we are friends and you will not doubt or misunderstand. When what I am about to relate transpired I was a much younger man than you see me now, and I was attending a medical school in ———. I had been there about a year and was getting much interested. I was full of ambition and fancied for myself a brilliant career. In fact, I thought of very little but myself and such things as pertained to that all-important personage, I did not consider myself bad or reckless in any sense of the word, for I was strictly moral in my outward life and had none of the habits usually classed as bad, but I often read, thought and said things that I would not have wanted my mother to have known about.

"It was a dreary night late in November, and the rain poured incessantly and beat against my window panes with a force that kept calling my attention to the fact. It had rained steadily all day and being Sunday I had not gone out at all, and I possessed myself of a book to read, but I was restless. As the evening wore along, I felt more and more uneasy. I was dissatisfied with the world; with my acquaintances, my occupation and surroundings, more than all else with myself. The longer I thought, the emptier my life seemed. I wondered if the brilliant career I had planned for myself would ever be filled with regrets and unsatisfied longings. I remembered how when I was a small boy I used to amuse myself for hours beating upon my mother's brass kettle, and at the thought I laughed scornfully and said to myself, 'If I win the applause of the world, after a time it will mean nothing to me.'"

"How long I am in this!" I do not know, but the spell was broken by my companion who said gently: "How many years have you lived during the last few minutes?"

"I started; 'I have lived long enough to experience a great change,' I said earnestly. 'I am a new creature; the former things have passed away and behold all things are made new.' I was surprised at myself and the words I uttered.

"A light like sunlight fell upon my guest and illumined her pure face with a soft radiance and turned her wavy hair into a halo of glory—or was it the changeful glow of the fire and my imagination? I cannot say, but I know there came over me a deep, yearning tenderness, a consciousness of something lacking in my life. For the first time I felt a desire to pray and with the desire there came the assurance that somewhere there was a power to understand and aid me, and I instinctively cried out, 'O, make me worthy of the aid of the being by my side.'"

I reached out timidly and taking her hand lifted it to my lips and kissed it reverently. She looked at me and smiled, and never shall I forget that smile and the joy that filled my soul. I sensed the fact she understood me and nothing I thought or felt was concealed from her.

Moved by an irresistible impulse I put my arm about her and drew her closely to me. She offered not the slightest resistance but lay her cheek against my shoulder with the calm confidence of the child in its mother's arms. For a moment—or was it longer—I felt as if I was being borne upward to a higher life and made me a creature noble, brave, pure and good enough to be worthy of her. My guest released herself from my restraining arm and said gently: 'I have not eaten food since yesterday.' I started guiltily and said, 'I beg your pardon for my thoughtlessness. I have not seen food, but such as I have I will bring.'"

"Food that is suitable for you is suitable for your sister's guests," she said gravely. "What have you got?"

"Bread and beef—she interrupted me with a gesture of disapproval.

"I eat no flesh," she said; "in the realm from which she stepped for a moment and then continued: 'There coming a day when humanity will recognize this important fact that God is love, and love does not permit one to take the life of a fellow creature of a humbler order to gratify an appetite or less animal. She clasped her hands as if in supplication and there was a ring of pathos in her sweet voice as she exclaimed: 'Poor, blind, ignorant humanity! How long will you will arrive at that degree of intelligence where you will shrink from cruelty and bloodshed—the dying groan, the piteous pleading of soft eyes, the needless torture and know that it is detrimental to your well-being here and hereafter?'"

"Bring me some bread and fruit and a glass of cold water," she said. I left the room in obedience to the request, and returning shortly found her gone. Yes, she was gone and I have never seen her since unless—Before us in the darkness lighted for an instant by the lightning's glare, there stood a female figure with golden hair and a face of ethereal beauty—or was it only a phantom conjured by my overwrought imagination?

Sanson went on after a moment's silence: "How she went, or where she went I do not know, but I do know that I searched for her the remainder of the night, but it was in vain. The next day I picked up from the dog's kennel her cloak had hung a delicate handker-

chief, smelling faintly of violets. I folded it away and have it yet, and I would not part with it for the wealth of a country. From that day to this I have tried to make the most and best of myself in the truest sense of the words, and whatever the world may think of me, I have done my duty faithfully as I have seen it and have found joy and peace in so doing. I have tried to discriminate between the true and the false, between the perishable and the imperishable, and in my daily life to give the kindness, respect and sympathy to others that I want others to give to me. Who my guest was that eventful night I know not, but this I do know: Whether woman or angel I shall yet find her and claim her for my own."

A blaze of lightning filled the air, followed instantly by a crash of thunder that shook the house to its very foundations. There came a rushing, roaring sound and around the table beside the piazza lashed their limbs furiously against it. Mr. Sanson arose and said quietly, "The storm is upon us, let us go within."

Bethel, Vt. MRS. L. L. LEWIS.

M. V. S. A. Camp.

The nodding of the crocuses, the singing of birds and the warmth of the sun-rays all tell us of the fast approaching season when we must fold our tents and move to the south. Arrangements for the success of the camp are being daily completed. The meeting will begin July 31 and close August 28.

The announcements are in the hands of the Allen Printing Co., Clinton, Iowa, which of itself is sufficient guarantee of promptness and a high grade of work. The friends and merchants of Clinton responded generously to their advertisements and it is only just to invite the visitors of Mt. Pleasant Park to call upon them during their stay upon the grounds.

We have studied very carefully the needs of our friends and visitors for the coming season, and selected our talent with the greatest care. You will find many names of the old favorites and added to these are new names which give variety and strength to our list. By reading carefully you will note such efficient workers and fearless orators as Dr. George B. Warner, vice-president of the N. S. A.; Mrs. Anna L. Gillespie, Mrs. Adelaide K. Brooks, Willard J. Hull, Harry J. Moore, Mrs. Nellie S. Noyes, Clara L. Stewart, Prof. W. F. Peck, Miss Elizabeth Harlow, while as message bearers, Mrs. Gillespie, Mrs. J. A. Murtha, Max Hoffmann, Georgia Gladys Coley and C. H. Fingers rank among the best.

We could not satisfactorily arrange to mention in the announcements the names of the many mediums who will be in attendance at Mt. Pleasant Park this season, but are almost daily in receipt of letters from mediums who express "to be there," and can safely assure the friends that every phase of mediumship will be represented.

Dr. A. T. Still, the founder of osteopathy, will be on the grounds with charts and diagrams and will give many practical talks along the line of anatomical study of the human body. Osteopathy has demonstrated that drugs are not essential to the cure of disease, and thousands shout with joy at their redemption from the narcotic drug and the sheeny knife. Osteopathy opens her doors to men and women alike, and today is patronized by the most cultured, intelligent and progressive people. Spiritualism is ever ready to harmonize and cooperate with every enterprise that will break the long rule of pain and sorrow, and with magic-like power sweep man into possession of that health and strength, peace and plenty, that we know is rightfully his by inheritance.

An "Improvement Club" is being organized with the hope of making every available spot a place of beauty. A natatorium is hinted at, and if it does not materialize it will only be from the lack of faith. I have thought if God be our protector, why not trust Him? If the friends of the "celestial spheres" are our guides, why not trust them? Why not bring all the forces of heaven to serve—to the great temple of truth and learn to be true to ourselves, just to our neighbor, and above all obey the dictates of the spirit. Then there would be a perfect revival outwrought in life practice. We would elevate labor by taking part in it and building Mt. Pleasant Park into one of the most beautiful nooks on earth.

Applications and reservations for tents, cottages and rooms are being received. Mrs. Carroll, of Davenport, has taken quarters for the summer. Mrs. Ashford will open Case Cottage next week.

Translation companies are being conferred with the Diamond Jo line of steamer having granted the usual half-rate—but more of this later.

If you wish your friends to know more about Mt. Pleasant Park camp, kindly send their names and address to:

MOLLIE B. ANDERSON,
Clarksville, Mo. Secretary.

LET THE ANGELS COME.

Can you learn the golden lesson?
Can you let the angels come?
Open up your doors and windows,
Let them in your peaceful home.

Can you welcome all the comers,
Can you bid them easy bed,
Make them feel they are no roamers
When they come to visit thee?

Bid them take a chair for comfort,
Bid them eat and sup with thee,
Let them not be empty, suffer
For thy want of sympathy.

Let them not come begging 'round thee,
Craving for thy light and love,
Make them happy with thy music,
Peaceful as the cooling dove.

This is now your earthly mission,
Wake the joyful notes to them,
Strengthen up their weak condition,
Let them touch thy garments' hem.

Let them bask in thy own sunshine,
Do thou feed and nourish them,
MRS. S. A. VAN BLARCOM.
Lily Dale, N. Y.

Spiritism and Mrs. Leonora B. Piper, and Dr. Theodor J. Hudson's Theories in Regard to It. By Ex-Judge Abraham H. Daley. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

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Do you wish to develop Mediumship?
Do you desire to receive communications?

The Psychograph is an invaluable assistant. A pamphlet with full directions for the FORMATION OF CIRCLES AND CULTIVATION OF MEDIUMSHIP

with every instrument. Many who were not aware of their mediumistic gift, have, after a few sittings, been able to receive delightful messages. A volume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themselves, and became converts to Spiritualism.

Capt D. B. Edwards, Orient, N. Y., writes: "I had communications (by the Psychograph) from many other friends, even from old settlers whose graves stones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given me the severest loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychic matters, writes as follows: "I am much pleased with the Psychograph. It is very simple in principle and construction, and I am sure must be far more sensitive to spiritual power than the one now in use. I believe it will generally supersede the latter when its superior merits become known."

Securely packed, and sent postage paid from the manufacturer, for \$1.00. Address

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How to investigate. How to form circles, and develop and cultivate mediumship. Names of eminent Spiritualists. Their testimony. Eight-page tract for mission work. Singles copies, 5 cents; 100 for \$1.25.

FROM

Do Souls Go Visiting?

Do They Converse With Others Whose Bodies Are Asleep?—Interesting Experiments Made by Students of Psychic Forces.

The results of years of scientific investigation of dreams was given before a large audience in Genealogical hall, West Fifty-eighth street, New York City, by Charles W. Leadbeater of London, who is visiting in this country under the auspices of the Theosophical society. His conclusions, he says, come from experiments made with the assistance of a number of theosophical students. These are some of his deductions:

That the soul of a true man leaves its body during sleep and may then be more or less fully conscious according to the degree of its development and be capable of receiving impressions, moving freely, visiting places at a distance, and conversing with other souls, whose bodies also are asleep.

Physical Brain Reviews Events.

Though a soul is thus away from its physical body, the latter, nevertheless, possesses a kind of half-consciousness of its own and the physical brain is occupied with a mechanical review of past events either of the day before or of a longer antecedent period.

From these conditions there result two classes of dreams. One includes what may be called true dreams or visions—knowledge of something happening at a distance at that time or a prevision of something which afterward comes to pass. These are recollections of what the soul during its travels really has seen or done. The other or commoner class is a vague recollection of the half-conscious vagaries of the physical brain. An ordinary confused dream with its incongruities and impossible positions is a mingling of the two.

Dreams Should Be Weighed.

The speaker advised his audience to avoid the two extremes of opinion on the subject; neither to accept the dreams with implicit faith, which brings worry or trouble, nor to commit the equally foolish mistake of condemning their teaching as nonsense, but to observe carefully and note with precision the vivid, important dreams and let time decide their worth or truth. In that way he said it will be possible to build up a science of dreams.

The Dominant Motive.

In one of his very instructive letters, Mr. Wm. C. Curtis, the special correspondent of the Chicago Record-Herald, in describing the scenes and characteristics of Benares, a sacred city of the Buddhists, in India, says:

"The Hindus fear their gods, but do not love them, with perhaps the exception of Vishnu, the second person in the Hindu Trinity, while Brahma is the third."

The remark serves to emphasize what must appear to be the really dominant factor and influence in modern Christian orthodoxy.

The ruling influence in modern revivalism, when closely observed and analyzed will be found to be fear.

Revival evangelists hold up to view lurid portraits of an angry God and an endless hell for sinners. Fear is the great propelling motor—to escape the wrath of God and the terrible flames of hell, is urged as the motive to "seek salvation." Hell is painted in all the horrors possible to be conceived by the heated imagination of the super-heated mentality of the evangelist, and the fears of the susceptible listeners are wrought upon until they feel impelled to rush, half-crazed, into the "ark of safety."

In the creeds of orthodoxy, hell is a prominent feature, so much so that without hell and the dark background of a wrathful God who will wreak terrible vengeance on the "wicked," a creed would hardly be considered as of standard orthodox quality. The eyes of every soundly orthodox minister or deacon would look askance at such a creed, as of suspicious character if not downright heterodox.

As might be expected, the religion of most who call themselves Christians, is a religion of fear, rather than of love. Fear of hell is hardly consistent with real love of a Being who, having brought us into existence, may possibly not to say probably—visit us with eternal damnation because of failure to come up to the requirements of the plan of redemption. A religion of fear is generally very honest with themselves they would acknowledge their abiding fear of finally falling short of salvation.

"Perfect love casteth out fear"—but how many Christians possess it?

A disciple is reputed in the New Testament to have asked: "Are there few that be saved?" And Jesus replied, "Strive to enter in, for many shall seek to enter in and shall not be able." If orthodoxy be true, heaven needs not be very spacious to contain its population of the saved. Will it count among its inhabitants those whose motives in seeking salvation are wholly selfish, actuated by fear of the damnation of hell if they do not become converted?

How much of the popular religion today is not merely and truly a manifestation of selfishness?

Among Christians as among the Hindu worshippers, "they fear but do not love their gods." However greatly they may differ in other respects, in this respect they are alike. Were it not for fear of dire consequences if they did not, they would never appeal to God or the gods for favor.

Priestly Influence in Politics.

A striking and very instructive exemplification of Russian clerical influence and methods in politics is afforded by a "political trial," which, according to a dispatch from Berlin, has been attracting much interest and has recently been brought to a sensational conclusion, somewhat to the confusion of the clerical complainants. According to the dispatch, Herr Von Wolski, editor of the Polish newspaper, Gornostanek, published at Butten, in Upper Silesia, was indicted by the Cardinal Prince Bishop of Breslau, Dr. Kopp, and by several other high dignitaries of the Roman church, for publishing in his paper statements to the effect that the Roman clergy, high and low, exercised an illegal influence on the electors of Upper Silesia during the last general election, with the object of returning a clerical candidate and of defeating the Polish Democratic candidate. The clerical German candidate was named Letocha, and the Polish candidate's name was Korsant.

From the beginning the trial abounded in sensational incidents, and it was evident that the editor could adduce overwhelming evidence to justify his articles. The first day of the proceedings showed clearly that, although technically Herr Von Wolski was the defendant, it was really the Prince Bishop and his clergy who stood arraigned before the bar of public opinion. One witness after another testified to the undue influence exercised by the priests on the voters. Poles who were otherwise good Catholics were refused absolution because they subscribed to the Gornostanek. One priest declared that he would not regard those as members of the church, and would refuse them the sacraments, who took part in the Polish agitation.

Workmen gave evidence to the effect that when they went to confession they were ordered out of the church by the priest because they were socialists. Others were threatened with violent expulsion from the church.

Another priest, speaking from the altar, advised the women of his flock to use the broomstick on those who sought to circulate literature on behalf of the Polish national candidate. "Beat him until his pupils fall," was his elegant way of putting it. "Dirty brats" and "swine" were some of the epithets applied from the pulpit to the Polish agitators, and in more than one case extreme unctiousness was refused to the dying until they declared that they did not read the radical Polish journals. Another priest spoke of Herr Letocha as resembling Christ and of Herr Korsant as resembling Judas.

After two days of this astonishing evidence, and with the promise of still further revelations, the Cardinal Prince Bishop telegraphed to the court with drawing the case in every particular. To this the court agreed, condemning the Cardinal to pay all the costs. The result of the trial is a triumph for the Polish party and a signal defeat to the Germanizing section of the church.

It may be stated that similar tactics have been employed in our own country, to dragon Catholics to vote in accordance with the desires and behests of the priests.

"Death, Its Meaning and Result." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated, \$1.25.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price \$1.

A SERMONETTE.

An Old Minister's Game of Roulette.

It is a strange, sad, and, in a way, glorious story—that of the Butte City minister and his game of roulette.

Old and feeble, he is turned out of his church. Homeless and penniless, he looks with moist eyes upon the aged wife for whom he is no longer able to provide.

Long ago he began work in his chosen profession, and for more than a generation he preached the Word of God to the best of his knowledge and ability, backing up his preaching by a pure and blameless life.

But the time came when the eye, once like the eagle's, grew dim, and the voice, once like a bugle call, became feeble, and the congregation told the old man to go.

There were other churches, but they all wanted young ministers, with thick, glossy hair, and bright eyes, and strong voices and the old man could nowhere find a large.

But there was the wife of his youth, as dear and beautiful to him as she was when, in the long ago, she stood up with him under the orange blossoms—and his old heart beat hard and fast as he pondered over the question, "How shall I care for her?"

But he could not ponder long. Hunger would not wait. Shelter and clothing were necessities that would admit of no parleying, and he must do something, and do it quickly.

And so the venerable man took any kind of work that came along, no matter how menial it was. He did jobs in the kitchen in the Butte hotels. He washed dishes in the restaurants. He peddled, but the income was small and he kept falling behind.

He was willing to work, and he did work, uncomplainingly, bravely; but the proceeds of the work failed to foot the bills.

Finally he went to the employment office, hoping to get some place that would afford him the small compensation he required, but nothing turned up, and, in sheer desperation, the old man did something that was very unministerial—he turned gambler!

With the last dollar he had in the world he rushed into a gambling establishment, where a game of roulette was going on. He put a dollar on the red and it won. He left it there, and again it won. Then he tried the others, winning with them all, and when he left the place he had in his pocket \$1,500 in cash.

The rough cowboys, burly miners and slick and span professionals looked on with sheer amazement at the white-haired old clergyman entered the place, approached the table and put down his money; and their hearts were hard indeed if they begrudged the old man a dollar of his winnings.

To many there is something that borders very close on the sacred and the profane in the gambler's life. The account of his strange venture.

"I turned gambler for a short time. I was desperate. I have won money enough to take us to California, where I can start life over again. It might have been wrong, but I don't think it was. God must have put it into my head to try roulette as the last resort, after my efforts in every other direction had failed."

There is no irreverence in this—not half so much as there is in the sort of Christianity which would deliberately turn a faithful old pastor out to starve.

God may or may not have told the poor old clergyman to go into that gambling den, but if God is just as just as He is represented as being by the theologians, in the "great day of reckoning" He will try hard to forget the fact that once upon a time the venerable minister won that \$1,500 at roulette.—Rev. Thos. B. Gregory in Chicago American.

In the above Mr. Gregory has written a very good sermon, but he left unmentioned the best part of the moral, viz.: If God is just and records a punishment of any kind in the "final judgment day" against this old man for his game of roulette, He assuredly will accord to those of the church who turned him out to starve, a greater punishment. It is not uncommon to hear of people turning a faithful old broken-down horse out upon the commons to shift for himself, and even that is a cruel and inhuman act, but when a minister has served his flock until he is no longer useful—a drawing card—to the church he has exhausted all his energies in the discharge of his duty, that church casts him off to shift for himself, and the God who has willed that he should be just to the dues of His faithful servants.

It is a curious thing that God failed to remunerate him sufficiently for his years of labor to the church, and that he lay up something "for a rainy day," that must come in an average lifetime, when the "Devil" did it in a few hours at roulette. It is another instance of the Devil being better to the servants of an orthodox God than that God himself.

DR. T. WILKINS.

Australian Totemism.

Among the many curious freaks of human development, few are more curious and fanciful than totemism. In relation to this subject, the St. James Gazette, of London, England, says that an interesting report of the investigations by Prof. Baldwin Spencer into the question of "totemism" in Australia is given in a Melbourne paper. Various myths, it seems, exists as to the origin of the totem. The aborigines believe in what they call the dream time there lived beings, half animal, half plant, which were transformed into human beings, and wandered about making the natural features of the country. Each ancestor carried a stick, and with that stick the spirit of the ancestor is associated. Each place where an ancestor has wandered is believed to have a spirit, such, for instance as an emu spirit, a kangaroo spirit, and so forth; and each child born in that particular place is, say, an emu child or a kangaroo child, and so on. Thus it is that each child has its totem.

As to the ceremonial, if a woman or child see it, the eyes are put out or death inflicted. The professor was initiated by one group, and was thus permitted to see the ceremonies. The initiators bedaubed themselves with ochre, down, and their own blood, and, after going through a grotesque dance, related to the natives the doing of the ancestors. The aborigines believe that reincarnation is continually going on, so that many living people are accepted as reincarnations of some celebrity. As to the religious or magical aspect, every person believes he has influence over the animal or plant after which he is named, even to the extent of causing it to increase. As a rule, the totem is edible, and in the great majority of cases the totem is the food supply, wherefore the power of increasing the totem is of importance. The aboriginal rarely eats his own totem, but he has no objection to giving it to others to eat.

Read and Thought.

A Lecture on Newspapers, by Hudson Tuttle.

It is said that the newspaper is an educator. Yes, and sometimes it is a great deal more. Some papers are high in tone, while there are others no more than sewers into which are thrown all unclean things. We must sift out the bad and if possible avoid getting smudged with the slime.

We sit down of an evening and the newspaper offers its society. If there is no one else to talk with, it is best of company, better company oftentimes than those who are with us. It comes from the heart of the great world, quivering with the surging tide of human life. There are serious and stories; light and heavy reading; tragedy and comedy; dry as dust statistics and sparkling wit, that all tastes may be suited.

There were many good things in the last paper. Especially attractive this story of the escape of a life.

One day a life broke out of its enclosure and started to travel. And the man who owned the premises saw it after it had started, and was sorry that he had not made the enclosure lie tight. So he called his swiftest Truth, and said:

"A lie has gone loose, and will do so much mischief if it is not stopped. I want you to go after it and bring it back or kill it!"

So the swift Truth started out after the Lie.

But the Lie had an hour the start. At the end of the first day the Lie was going lickerly split and the Truth was a long way behind and getting tired.

It has not caught up yet. It never will.

In the "funny column" were some witty sayings, not many, for the funny men are of a past generation and one wants a patter tickler to laugh at current jokes. The jokes are all antediluvian.

It's a terrible wrench to one's confidence in human nature when your family physician says he is sorry to find you ill.

The girl who married for money usually has a look on her face after marriage that indicates that she is having trouble in collecting her salary.

Some of these jokes are thrusts which pierce the armor of shams that are invulnerable to reason. As Billings says: "What the world wants now is less religion and more common sense. Wars and peace is the price of living in this world, and you're going to get cheated three times out of five, even then."

"My boy, do you not know that it is wicked to catch fish on Sunday?" said a clergyman to a boy fishing off a bridge who was crossing on his way to church.

"Guess I haven't much yet," replied the boy, "haven't had a bite."

"Do you know where the wicked go?" asked the preacher.

"Yes, they practice law a while and then go to the legislature."

Of children's prayers there are many examples, but this is peculiarly interesting. A small girl, but precocious, after her morning prayer before retiring, "God bless papa, mamma, and Aunt Jule, and make me a good little girl. An' now God, please take good care of yourself, for you well know you're the boss of the whole bakery!"

At the bottom of the column, to fill up a vacant space, is two lines from Carlyle: "The wealth of a nation is the number of things which he loves and blesses, which he is loved and blessed by."

We take exceptions, for it is not so much number as amount. A man may have only a few things to bless him and yet be vastly blessed. As for instance, Tim Hainigan, who has only four things—health, a wife, a child and a place, and yet if the whole world was placed on one side and Tim's wife and child and shovel on the other, barring his health, he would say there was no choice at all.

On the news page are horrible things under black headlines, telling of murders, brutal assaults, unmerciful crimes, lynchings, robbery, repeated over and over until it seems that villainy and brutality are in the ascendancy. The newspaper writers make a joke of murder and factitiously call

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Then comes the valuable work by Hudson Tuttle, "The Religion of Man and Ethics of Science."

Then the excellent work by Dr. J. M. Peebles, "The Seers of the Ages."

Then comes the "Great Debate Between Moses Hull and W. F. Jameson. It will fill an important niche in your library.

Then follows "Ghost Land," "Art Magic," "The Next World Interviewed" and "A Wanderer in the Spirit Lands," and the "Occult Life of Jesus."

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The Committee Visit Whitewater, Wis. The committee appointed by the N. S. A. to investigate the condition of the Morris Pratt Institute at Whitewater, Wis., were in session there on April 19, 20, and 21. They carefully and critically everything pertaining to the institution, and the report will be given to the public in due time. The following named persons composed the committee: Mrs. Caroline Catlin (chairman), Dr. G. B. Warner, Dr. O'Dell, Max Gentzke and Mrs. Carrie Francis.

Moses Hull speaks very flatteringly of the efficiency of the committee, and we have no doubt excellent results will flow from their labors.

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every electrical term or phrase. Price 35 cents.

hanging "stretching hemp," and electrocution, "the electric chair." The public are debarr'd from the gruesome spectacle of a man suspended by the neck, because of immoral effects, but the newspaper turns on the lime-light and with horrible detail and blood-curdling pictures inflames the imagination more than witnessing the terrible affair would do. The miserable prisoner is made a hero for the gaudy crowd. When the noise is put around his neck he defiantly shouted, "Oh, I don't fear to die. Jesus, beloved Jesus is with me. Jesus has made my yoke easy to bear. I shall soon be at rest in his bosom." The preacher prayed, and blessed him, and then shouted, "Launch him into eternity. Did any one believe that Jesus had granted the prisoner full pardon? They all said they so believed and then fulfilled the law which said that he had not been pardoned at all, which was just what every one really believed!

The murderer by saying he relied on Jesus, slipped right through the laws man's nose into heaven! Not so the victim on whom he had wreaked his vengeance, who unfortunately did not have time to say his prayers before the bullet struck him. He was an unbelieved and hence bound for hell, and there his spirit is now being martyred in shouting the praise of Jesus by the throne! More unfortunate, the suffering spirit has no one to pay the priests for saying mass for his relief, and will probably be overlooked and forgotten in his never-ending torments!

As nearly all the murderers go straight to heaven, and the few who do not get there a great kindness to send them immediately after confession and not test their honesty by allowing them to come in contact with the world.

What would a resident of another planet think of the people of this, were his information gained from the newspapers? Saturated with crimes of every name, cess-pools of moral corruption, flowing out in nauseating streams, his conclusion would not be favorable to the brutality everywhere manifested. Is it not possible for the papers to present a brighter and happier view of passing events? Or is the world as bad as represented? Oh, no. "Why do you not give the good things of the city as well as the bad; the charities, the helping hands extended, the wise thoughts expressed?" "All these are expected," said the level-headed editor. "We make news of the exceptional. It is expected of all citizens to do right and if we told that story no one would want our paper."

Then the world is so good at heart that the telling of it is not news! What have those croakers who are always groaning over the increasing wickedness of the world to say to this? Is not the catastrophe they so eagerly anticipate, in their own minds? A sort of laziness that makes them think the world is whirling round when it is their own added brains that turn it.

Rarely will you find an allusion to Spiritualism. That is because it is too good! A whole page to the details of a prize fight. Twenty rounds with all the brutality luridly described by brutal reporters, foot-ball differing only in the number of slugs and brass knuckles, and racing, news from the battle field, half a column on the brawl of two Irish washerwomen, a raid on an unmentionable house, a cutting affair by Italians, a dozen or more divorce suits started, various church notices, and yet not a word about the spiritual meeting that filled the city, and which, think you, is more popular to speak of the Pope and how he received American snobs; and what "His Holiness" desires this government to do!

We could not adjust the affairs of the Philippines without asking the Pope what we should do to please him and the "holy church," and as he said, so was done to the letter.

But we can afford to wait. Spiritualism is young. There is a plant which takes deep root while nothing is visible above the soil and for weeks and months matures in its subterranean retreat. Suddenly the soil parts and up springs a cluster of flowers and all the air is fragrant. Thus Spiritualism sends its roots through the soil of the past, maturing in the ages, and now is bursting forth into wonderful bloom.

Need of a Better Education.

A man in New York advertised for a boy of sixteen, good in figures and writing, for ten dollars a week to commence. Nineteen of the applicants were rejected because they could not write or spell well. The remaining boys were given the example to find the interest on 126.80 for four months, fifteen days, at 5 per cent. Only one succeeded and received the place. Three boys were graduates of the New York Grammar School, and a number were from the higher grades.

Surely if such is the products of the schools, something is wrong in the instruction. A good handwriting and correct spelling go a long way in education, and their neglect is fatal. Have not the makers of text books made the lessons too mumbly-pamby, so easy that the child's mind is weakened, not strengthened? The kindergarten play is like a diet of weak gruel.

Ohio Spiritualists, Attention! The sixth annual convention of the Ohio State Association of Spiritualists will be held in the city of Columbus, May 27, 28, and 29, in the Board of Trade auditorium. Three sessions will be held daily during the entire convention. All societies are earnestly requested to send their full quota of delegates, and individual members are urged to be present in person. Business of importance is to come before the convention, in which every Ohio Spiritualist is interested.

Local societies and members desiring to offer amendments to the constitution must file the same with the secretary prior to April 25, 1904, as no amendments legally acted upon, received after that date.

Full particulars regarding program, etc., will be given in a future issue of The Progressive Thinker.

R. C. BAIRD, Secy., By the President: Sylvia, Ohio. CARRIE FIRTH CURRAN, 123 Indiana avenue, Toledo, Ohio.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The book is a carefully thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, deep, bound book, with beautiful illustrations, for sale at this office. Price, postpaid, 50 cents. It is a wonderful work and you will be delighted with it.

THE PROGRESSIVE THINKER

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TO FOREIGN COUNTRIES.

The price of The Progressive Thinker per year to foreign countries is \$2.

SATURDAY, MAY 7, 1904.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when a: attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

Arcana of Spiritualism.

A Manual of Spiritual Science and Philosophy.

Do you wish to assist in the publication of a revised edition of this book? If so, by subscribing for it now, you will receive a copy at less price than it will be sold for after publication. Price not desired until the book is ready for delivery. Please send your address at once if you desire to assist.

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WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

National Suicide.

The restriction of immigration has become one of the most vital questions. The founders of the republic saw the vast country extending westward, and its occupancy seemed to them the one thing desirable to make this a great nation. Under the flag all who fled from the tyranny of the old world might find refuge. It would be free to all nations. For a time the class of people who came was desirable. English, German, Scandinavian and Irish. These assimilated with the nation and became American. They were devoted to the principles of liberty, were intelligent, thrifty, and quickly absorbed. This stream has ceased to flow at its flood, and other races are keeping up the number. Croats, Slavs, Bohemians, Poles, Hungarians, Italians are swarming to our shores, incredibly ignorant, brutalized by the tyranny of ages, without the least idea of what a free government means, or capability of absorption and becoming Americanized.

The mining lords and captains of industry are responsible for the coming of these hordes, and secure them because they will endure the more, and work cheaper than Americans. Although there is a law against importation of contract labor, its evasion brings these people here. They would not come if agents sent among them did not win them by inducements. This is proved by the fact that each consignment, under a leader, knows just where to go when they land, and are immediately received in mine, furnace or factory.

The dense ignorance of these people is almost incredible, and their poverty deplorable. Of 451,000 Croats, Slavs, Poles, Lithuanians, Bohemians, Italians and Hebrews landed in the country last year, 150,000 were illiterate, that is, without the least education, and the remainder scarcely more than able to write their names and read. 300,000 had less than thirty dollars in their possession. Of the 70,000 Scandinavians landing in the same time, only 254 were illiterate, and the average education was incomparably higher.

These statistics are eloquent in their appeal for a restraining action by this government on the coming of these unwashed, illiterate, and brutalized people who are, whenever occasion arises, ready for violence and crime. Their presence is a constant menace to the national life.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Improvement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the thought of future ages in Culture and Cure. Paper cover, 15 cents. For sale at this office.

"Love-Sex-Immortality." By Dr. W. J. Wilson. For sale at this office. Price 25 cents.

The Battle Ground Among Spiritualists.

FROM A LEADING LAWYER.

He Comes Forward With a Plea That No Medium Accept Mr. Hale's Offer—He Advises Mediums to Not Make Merchandise of Their Gifts.

That \$1,000 offer for a genuine materialization. Well, is it possible that in this day, after so many years of contact with the spiritual realms through the agency of the sensitives of this earth plane, and after so many evidences of the phenomena of materialization, vouched for by so many distinguished and undistinguished investigators, there are inquirers who will be willing to risk a small fortune upon the proposition that such phenomena can not be found to exist as emanations from the spirit side of life?

I notice in a number of your paper that certain parties in California who claim to have been deceived at a seance held by Mrs. Elsie Reynolds, have made the proposition to pay the sum of \$1,000 for a genuine materialized form in their presence, and that such offer is considered one that should receive attention by mediums who have been or claim to have been developed for that phase of manifestation, and The Progressive Thinker, that exponent of true Spiritualism, that organ of the spirit world, so to speak, that open forum for the spread of free thought, has really considered and advocated an acceptance of this gage of battle by some one of the many developed materializing mediums.

I do not wonder that our Brother Jamieson looks upon this wager with much satisfaction; he does not believe that any manifestations ever emanate from the spirit side of life, or in fact, as I understand it, he does not believe that there is any spirit side of life at all, but that people who really believe in the truth and integrity of spirit manifestations, deny the possibility of materializations in face of all the proof which has been given thereof, passes my understanding, and ought to take the doubters out of the ranks of Spiritualists, and place them among either the materialists or the agnostics.

Sir William Crookes thoroughly investigated that phase of manifestations, as appears by his book, and vouches most clearly for its integrity. His investigations have never been successfully challenged that I am aware of; neither can they be, for when a scientist of his known standing, after patiently, carefully and scientifically investigating and experimenting upon a given subject, makes his conclusions known to the world, such conclusions ought to stand unless successfully challenged.

In almost any other matter the world would accept the conclusions thus ascertained and brand them as facts, but in this most (to the world) unreasonable matter of communication with the so-called dead by any means whatever, the world hesitates, and rightly so, too, for Sir William Crookes evidence is only evidence in such a weighty matter as the proved continuity of life to him, and his co-laborers to whom the manifestations were given. All other people want to know and see for themselves.

But to the proposition of paying this great sum of money for a demonstration of this phase of spirit power which shall entirely satisfy the doubter. It would seem to me from all the evidence that I have been able to absorb upon this question of spirit manifestations, that such evidence is not kept like molasses or other commodities on tap, by mediums, to be drawn upon at pleasure or on demand. I have been an investigator of spirit phenomena for about ten years. I have been favored with much evidence that has convinced me of the fact of spirit communion. Among the many phases of manifestations has been that of materialization.

At a seance at Clinton camp, Mrs. Tripp (now Critchett) being the medium, a form emerged from the cabinet, took me by the arm and signified that it wanted a passage from the cabinet to the door of the cottage. This was made by a removal of the chairs and the sitters. I was then conducted outside of the cottage door, and we, both mortal, myself, and form, spirit, or otherwise, stood in the bright light of the gasoline lamps, so bright that every feature was distinguishable clearly, long black hair, black eyes, dark complexion, and but few spoken words. Directly we again entered the cottage, and I thought of course this is an impersonation; it must be the medium's personality is being used, but before reaching the cabinet, and while at least six or eight feet distant, with a little exclamation of apparent sorrow, this form vanished from my sight and that of all the other sitters. While I still watched, it seemed to go through the very floor at my feet. I was then convinced that a true effort to manifest by what is called a materialization had been accomplished.

Again Dr. Aspinwall in his life time was a personal friend of mine, and I frequently attended the seances given through the mediumship of his wife at Minneapolis. I was a vice-president of the camp called the Northwestern for some of the years of its existence, while he was its honored president. One day the news came to me that he met the shock called death, and I attended his funeral ceremonies and assisted in bearing his mortal remains to the tomb.

A few weeks after that I attended a seance given through the personality of his wife, Mrs. Bessie Aspinwall, at which seance there was absolutely no opportunity for fraud or deception of any sort, either by confederate or other means. At that seance I was asked by the medium to occupy the wonted chair of the Doctor and assist the spirit friends as far as I was able in their manifestations by such magnetic power as I possessed, and by such words of encouragement and kindly greetings as might be conducive to the establishment of those sympathetic conditions apparently so needful in this class of manifestations. I did as requested, and when the seance was about half through, counting time as the measure, a form emerged from the cabinet which I recognized at once as the counterpart of the Doctor. I was greeted by it and asked to vacate the chair I was occupying, as he said he wished to sit there himself. I did so, but before doing it, I took particular pains by observation and feeling to ascertain whether it could be an impersonation, for confederacy was entirely out of the question under the circumstances of the room and conditions. By feeling carefully of the arms and body of the form I found that instead of it being that of the medium, it possessed none of the characteristics of the medium's personality, and it could not be a confederate for the reasons stated. I therefore greeted the manifestation as pure and true. The Doctor then took the vacant chair, and after a few seconds arose and greeted all the sitters, for all were accustomed to being there, and thanked us for our encouragement given his wife by being present, and then in plain sight of us all he slowly and gently dematerialized in full view of the sitters.

It seems to me that much of skepticism as to this phase of spirit manifestation arises from the known fact that much of the so-called materializations are merely impersonations through the power of the spirits—an involuntary personation by the medium, perhaps transformed and transfigured to portray to some sinner the person and presence of some departed

friend. This is largely in evidence at all seances for this phase, and because of the inability to discern between the true materialization and impersonation, much of the feeling that materialization is impossible exists. I know that I have attended many seances where the most of the manifestations were personations, but the medium was entirely unconscious of the same. To my mind such a manifestation is equally worthy of a place among true spirit manifestations, as is the ability of the spirit to occupy for the moment and manifest through a form manufactured by the spirit chemist to suit the occasion.

I presume it is what is known as full form materialization that the parties offering this prize seek to investigate. As I understand it, most of the spirit phenomena, such as slate-writing, spirit photography, painting and letter writing, are all of them manifestations of the materializing principle, but whether it is possible for a manifesting spirit to occupy with its spirit personality for a moment a built-up form in the similitude of a human being is the conundrum that agitates our friends from the Golden State, and for evidence of which they seem willing to part with a goodly share of the coin of the realm.

It is passing strange to me that any doubt should be cast upon the power of the educated spirit to thus manifest its presence. It certainly is no harder for an educated spirit, one who has been able by searching in its new environment for new methods of overcoming the laws which seem to dominate this mundane sphere, to occupy this built-up form, than it is to impress upon sealed paper long writings; to impress upon closed slates long and varied messages; to impress upon clean canvasses beautiful portraits, and in fact to accomplish many of the phenomena which among all Spiritualists passes without challenge.

It would be interesting to know just how and what sort of a tribunal would have to pass upon the "merits" of the materialization, provided any medium should accept the challenge, and it occurs to me to ask, did any of these challengers ever have the pleasure of seeing a pure spirit? Did they ever feel a pure spirit? Did they ever sense the presence of a spirit so as to know it was present? If not, then, how would the challenge be decided? In all of the investigations I have been privileged to make along this line, it has been necessary to take some things for granted, among which is the proposition that the spirit has the power to thus manifest if the medium is genuine, therefore the whole test would seem to relate to the honesty of the medium. My experience is that the medium does nothing except to submit him or herself to the uses of the unseen powers. The medium passes into a seeming unconscious condition, goes to sleep, so to speak, and whether anything occurs or not, the medium is not conscious of it; the medium passes very close to the portals of the grave in all of these seances, and in fact the last seance I attended the medium was compelled to invoke the aid of a physician for over two hours before a normal condition was reached; therefore the medium might be a winner of the money and yet not be considered as entitled to the same.

Concluding, I sincerely hope and trust that no medium will undertake to make merchandise of his or her gifts by submitting his or her psychic powers to the rude and coarse test of a money deal. A medium who would so do so would, in my judgment, be condemned by all lovers of the cause of Spiritualism. Any medium of my acquaintance who would submit to the challenge would forfeit my respect at once, and I think I voice the sentiments of all Spiritualists who are not given over to the desire of making the truths of spirit return through this phase, known to the world no matter at what cost to the cause in general; for if the challenge should be accepted by some medium thoughtlessly, and a failure should occur (which I have no doubt would be the case) our cause would suffer immensely thereby.

No, friends, Spiritualists, let the challenger of the power of the spirit severely alone. Let him obtain his evidence of the fact of spirit return by the patient investigation of many mediums and their gifts. Let him "work out his own salvation" as we have all done, and then he will prize the truth the more than if he can purchase it as is desired by this bold challenge. ANDREW C. DUNN.

Winnebago City, Minn.

"Gladly We Spiritualists Welcomed the Call."

How gladly we Spiritualists welcomed that call from Mr. Hale of Los Angeles to produce one materialized form and receive \$1,000. How sure we were that there would be a scramble among mediums to secure the rich prize and the honor and fame that would go with it.

How many of us thought we knew just the one to take it.

With what faith and honesty did our editor assure all (No. 741) that "Mr. Hale who offers this large sum, is in every way responsible, and is a very fine gentleman in all respects." Nor have we heard the man, his means or his motives questioned, and he certainly has not hedged his offer by an unjust condition or restriction, yet weeks have passed and not one medium has offered himself for the test, nor has one replied to Mr. Hale in a way that would do credit to a very small school-boy. Many of our stalwarts in the ranks of Spiritualism have tried to beg our mediums into line but they will not face Mr. Hale.

Does it not look suspicious? Are the words of our far-seeing Hudson Tuttle in a late number of The Progressive Thinker, prophetic where he says that the time may come when materialization will not be considered a phase of mediumship?

What are the thousands to do who have built up their faith in Spiritualism on the manifestations of materializing mediums?

What would our mediums do if some one would now offer \$1,000 for a genuine trumpet voice?

The keen eye of orthodoxy and the world is upon us, and its smile burns like a "white hot brand." Shall we plead? shall we protest, or shall we manifest?

W. H. PELKEY, D. D. S.

Merchandise of Their Gifts.

To the Editor:—Mr. Hale offers \$1,000 for one materialized spirit—a legitimate offer. Every materialization seance is a commercial commodity, and none are held under any other conditions whatever. The sitters exchange their dollars for the privilege of seeing what is designated as a materialized spirit form; but, strange to say, when a man offers \$1,000 to witness a materialized form, instead of the lone standard dollar, then the "wise ones" raise their hands in "holy horror" and advise no medium to accept. The gifts of mediumship are a merchantable commodity every where. They are rarely considered anything else; and being strictly a commodity everywhere, everyone who is not a consummate dunce will analyze very carefully the character of the goods he receives. And the goods delivered to you, should be of little consequence to others—you must examine for yourself all that is delivered to you.

New York. JAMES KICK.

MRS. LAURA M. HYLAND, AND ELSIE REYNOLDS.

Last week we published a communication from a Pittsburg (Pa.) paper, in which Miss Harlow, a brilliant lecturer, alludes to the Blue Book which contains stock tests and which unprincipled mediums and conscienceless tricksters utilize from the platform as emanations from the spirit realms. Coming from such a prominent source, the remarks made by her can not fail to make a profound impression throughout the ranks of Spiritualism, and induce the question, "Whither are we drifting?" The publication of the letter alleged to have been written by Elsie Reynolds, wherein instructions are given whereby the public may be deceived, has set people to thinking as never before. And now comes Mrs. Laura M. Hyland, of Sawtelle, Cal., with a communication in regard to Mrs. Reynolds which will be read with profound interest.

To the Editor:—Word has come to me from various sources, that many persons are of the opinion that Elsie Reynolds is not the author of the letter which was published in The Progressive Thinker, issue of April 2.

These persons have asserted themselves, in their beliefs, that the letter was written by Mr. Robert Hale or myself, with a view to injure Mrs. Reynolds.

Let me assure them that the letter is a genuine production from the pen and mind of Elsie Reynolds, and received by myself through the postoffice.

Nor is this the only one. I have about thirty similar letters; hundreds of names and platform tests; and information given about materialization, written by Elsie Reynolds.

It is hardly possible, and not at all probable, that Mr. Hale or myself would dare to compose such a letter, and have it sworn to by a notary public, to be the original writing of Mrs. Reynolds.

Mr. Hale and I are fully acquainted with the law in that respect.

Nor is it reasonable to suppose that the editor or publisher of The Progressive Thinker would risk the publication of such a letter, if it is not genuine.

Their reliability is worthy of consideration; their honor and reputation are at stake; they are men who have no right to think or believe in such matters—they must know.

They are not exempt from the law.

Furthermore, the publisher of any periodical fully realizes the grave importance and consequence of publishing libelous matter in his paper.

If this letter in question is not a genuine copy of the original letter written by Mrs. Reynolds, let her defend herself.

Let her come to the front and proclaim her innocence.

It is more than likely that The Progressive Thinker will grant her space in its columns for her defense.

Will she do so? World you not do so, if any one connected your name with such a serious letter?

I know that I would.

The law is ever ready to defend the innocent, and if Mrs. Reynolds has been wrongfully misrepresented or accused, she will deny the charge publicly.

Self defense is human nature.

The reason of the publication of said letter is: That it is high time to take the dark and horrible stains from the sacred name and cause of Spiritualism, that are placed there by unreliable persons, posing as mediums.

There is but one way in which to eradicate these shameful wrongs, and that is with the powerful weapon of Truth.

There is nothing so painful nor so deadly as deception; the seekers, investigators and believers have been deceived far too much.

When one is awakened to the realization that his beloved dead have been and are trifled with, and made puppets of by so-called "mediums," who have no conscience, who do not care to discriminate between right and wrong, and who make common merchandise of our cherished dead, and their beloved memory—when one comes into a full knowledge of these affairs, it is time to act.

Spiritualism needs strong defenders; if we love our cause, we should be ready to defend it at no matter what cost.

There is much reconnoitering to do; very much that is unpleasant, if we would throw the enemy; yet it must be done in order to establish pure methods; true and high principled workers, who are honest within themselves, and honest in the great creed of the most beautiful, "but the most imposed on religion in the world"—Spiritualism!

There are persons who have said that I have wronged Elsie Reynolds, in having gained her confidence, and having secured information as to the methods of her tricks and then exposing them.

I did not intend to wrong her; I intended to right her wrongs, hoping to bring about universal good, as the ultimate result.

How could I give forth the knowledge if I had not obtained it?

If a person wants to learn the workings of unscrupulous people, he or she must be as one of them, for the time being—hard as it is, it must be done in order to gain the desired intelligence, and then use that knowledge to purify the atmosphere of the germs which the deceptive ones have created.

It is each one's sacred duty to promote wholesome, clean and generous brother and sister love, and honest workmanship.

For over thirty years has Mrs. Reynolds carried on her unholy work.

I have no bitter feelings toward her; no one should have; she needs our pity and sympathy, for she surely cannot resist what the deep results of her actions are, or will be.

She does not understand the Karmic law, or cause and effect.

Let no one, no matter how terribly he has been deceived; no matter how keenly the realizations of the deceptions hurt, let no one send out an unkind or an uncharitable thought; send out loving and tender vibrations to our poor and misguided sister. It is a message from our Savior—"Love ye one another."

Love is harmony, and through harmony alone comes happiness and advancement.

It is our united and sacred duty to defend our beloved ones who are in the spirit life; it is our right to forbid the so-called "mediums" in making of them, a commercial mart.

We should all have the earnest commiseration and compassion for the living ones, especially for those who are trying so hard and eagerly to lift the veil be-

tween the visible and the invisible worlds, that they may see therein.

With such feelings and such actions Truth will soon be brought to the foremost ranks; better conditions will prevail with the workers in the wide fields of Spiritualistic phenomena; a better understanding will be had of the celestial and the terrestrial world or worlds; a universal love will then exist among our fellow-creatures.

Think for yourselves, search for yourselves, act for yourselves; in doing these things faithfully, honestly and well,—heaven will be near at hand.

Very sincerely yours,
SAWTELLE, CAL. LAURA M. HYLAND.

LETTER FROM MR. HALE.

He Makes a Plain, Straightforward Statement, So That All Can Understand His Position.

To the Editor:—I notice occasional articles in The Progressive Thinker, mostly from dupes or confederates of professed materializationists, who are constantly suggesting various ridiculous considerations for modifying a proposition I made to mediums through your paper some time ago, which consisted in an offer of \$1,000 to anyone who would come to Los Angeles and produce a single materialized form of a person from the spirit world.

This plain statement I am willing to submit to the verdict of all mankind and the angel world as being fair, honest, just and right.

Let me say once for all, that I am a business man, well known in this city, and am certain that I know what is required in cases as in this one, for an honorable business transaction; and so take no chances with anyone who attempts to dodge a legitimate deal, for then it is evident he is a trickster. Unless he complies with what is honestly open and clearly on the square, he can have no business with me. For example, I wish to call the attention of the readers of your paper to an article written by Mr. E. J. Schellhaus, found in No. 749, issued April 2, in which is submitted a proposition from W. W. Aber, authorizing Mr. Schellhaus to invite me through the columns of The Progressive Thinker to come to Kansas City, Mo., and remain ten days or any definite time, and "if at the first, second, or third seance a genuine materialized spirit appears outside of the cabinet Mr. Aber is to receive \$1,000."

I wish to be distinctly understood I did not propose to take \$1,000 in my pocket and travel through the country trying to find some person to whom I could pay it for proving to me the fact of materialization—a matter I would be too glad to know. If I wanted to spend money and time traveling to find true materialization, I would not need to pay \$1,000, but simply entrance fees to seances. I have no time for this, as my business is here, and so in place of risking the loss of time and money, I offer good inducements for an honest medium to come here.

If a medium really knows he can produce materialization, he is running no risk for the \$1,000 would be ample compensation, accompanied by good conditions, with good, honest, kindly disposed Spiritualists, besides a profitable trip to a most delightful and genial climate.

If there be no medium who will accept this, it will certainly leave in the minds of the whole world of thinking people a strong evidence against the claim of the phenomena of spirit materialization.

ROBERT HALE.
831 Wall Street, Los Angeles, Cal.

"A Festering Thorn in the Side of a Beautiful Tenet."

An article in The Progressive Thinker of April 23, signed by E. M. Vail, sets forth what he, Vail, would do to convince Mr. Hale of the propriety in handing over his \$1,000. I quote from it the following:

"I would probably prove positively to the committee that the form presented must be the materialization of a disembodied spirit, but would guarantee to do so only negatively. That is, the conditions would be such that every possible opportunity for deception by the medium, or confederates, would be eliminated, and yet the materialization take place. I would not guarantee that ink, or such things daubed on the materialization, would not afterwards be found on the person of the medium, or that if the form should be held and not allowed to return to the cabinet the instant desired, or the circle broken, it would not be found to be the medium, for such things may naturally happen and hence are never tests of fraud."

My goodness! If the medium thus caught in the act has not thereby proved himself a fraud, then there is no limit to the gullibility of Mr. Vail. All Spiritualists deplore the prevalence, not the exposure of performers for the money, such as Mrs. Reynolds of San Francisco, but so long as Spiritualist associations will take no steps to separate the genuine from the spurious, these nefarious swindlers will remain a festering thorn in the side of a beautiful tenet.

Denver, Colo. ARMA.

"Follow Up This One Thousand!"

To the Editor:—I am glad to see you follow up this \$1,000 challenge, for one materialized spirit, and not let the subject drop; thereby leaving the public to point their fingers at us and say, "We told you so!" This subject is of equal importance to that of the last symposium regarding the alleged "Crime," as it is termed. Of course any student of the philosophy can not consistently but come to the conclusion, that the materialization of a spirit under proper conditions is not any more mysterious or improbable than the formation of frost flowers on the window pane, or the condensation of viewless gases producing water; but it is harder for the ordinary spectator to believe because they have been accustomed to the former and not the latter.

G. R. BICKNELL.

It is no man's business whether he has genius or not; work he must, whatever he is, but quietly and steadily; and the natural and unforced results of such work will be always the thing God meant him to do, and will be his best.—Ruskin.

We are members of one great body, planted by Nature in mutual love, and fitted for social life. We must consider that we are born for the good of the whole.—Seneca.

We have a debt to every great heart, to every fine genius; to those who have put life and fortune on the cast of an act of justice; to those who have added new sciences; to those who have refined life by elegant pursuits.—Emerson.

Gratitude is the fairest blossom which springs from the soul, and the heart of man knoweth none more fragrant.—Hosae Ballou.

The battle royal in the human soul is the craving for spiritual against material gratification—mental against physical enjoyment.—Anon.

Temporal laws rather punish men when they have transgressed than form them to be such as transgress seldom.—Milton.

RESTORES EYESIGHT.

Spectacles a Thing of the Past.

"Actina," a Marvelous Discovery That Cures All Affections of the Eye and Ear Without Cutting or Drugging.

A marvelous discovery has been made by this oculist and inventive genius, Prof. W. C. Goodwin. He has invented a restorative known as "Actina," through which all affections of the eye and ear, such as blindness, cataracts, sore eyes, deafness, etc., are cured without cutting or drugging. It is a simple contrivance known to the oculist, and through it, the patient cures themselves.

In the privacy of their own homes, they abolish the butcheries and torturous methods practiced by oculists, and averts, but at the same time perfects, positive and lasting cures. Prof. W. C. Goodwin, Moline, Kansas, writes: "My honest opinion of 'Actina' is that it is one of the most marvelous discoveries of the age. It saved my eyes from an operation."

Mr. A. J. Howe, Springfield, Mass., says that "Actina" cured him of deafness of nine years' standing.

Mr. A. J. Howe, Fully N. Y., writes: "Actina" has removed cataracts from both my eyes. I can read well without my glasses; am sixty-five years old.

Robert Baker, Ocean Park, Cal., writes: "I should have been blind had I not used 'Actina.' A party of prominent citizens have organized a company known as the New York and London Electric Association, and they have given this method as thorough a test on hundreds of cases pronounced incurable and hopeless that they now positively assure a cure. 'Actina' is sent free by mail on receipt of your name and address to the New York and London Electric Association, Dept. 7, 111 West 42nd Street, New York City, Mo., you will receive, absolutely free, a valuable book, Prof. Wilson's 'Treatise on the Eye and Ear in Disease and Health,' and you can rest assured that your eyesight and hearing will be restored, no matter how many doctors have failed.

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VOL. 29.

CHICAGO, ILL., MAY 14, 1904.

NO. 755

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THE ARCANAS OF SPIRITUALISM.

Ready for Delivery, May 25.

I am now happy to inform the subscribers to this work, that it will be ready by the 25th of May. To all who order it before that time the price will be the same as to subscribers, \$1, post-paid. After that date the price will be \$1.25 with 10 cents postage. The reduction is made as a slight acknowledgment of the helpfulness of the subscribers. Subscribers' copies will be numbered and contain autograph. Address all orders to:

HUDSON TUTTLE, Publisher,
Berlin Heights, Ohio.

Morris Pratt Institute Association Convention.

One more year of work in the Morris Pratt Institute is rapidly drawing to a close. Teachers are taking inventory of the store of knowledge imparted by them, and imbibed by those who have diligently applied themselves to the gaining of knowledge and wisdom. Students are making final efforts to perfect their successful year, preparatory to summer's vacation. The officers are endeavoring to reach the members of the association, and all who have an interest in the good work, to the end that they will rally to its support and future usefulness.

The annual convention meets in the Institute, on the first Saturday of June. Important business is to be transacted. Every member of the association should be present, with dues paid, and give his support to those who will have the affairs of the school to look after, by virtue of their appointment.

When the trustees, whom Father Pratt selected, organized themselves into an association, admitting members from the people at large, the power and property vested in them, passed into the hands of the association. The original board of trustees became directors, and as long as they can do so, remain in that capacity, but as they drop out from any cause, the association, in convention assembled, elects their successors, always keeping the number full, nine in all. Two directors are to be elected this year. All who have the good of the school at heart should be present and make their selection. Other matters of importance will come before the convention. Remember the date, first Saturday in June, at the Institute in Whiteaway, Wis.

CLARA L. STEWART,
Secretary, M. P. I. A.

Too much gravity argues a shallow mind.—Lamb.

Man while he loves is never quite depraved.—Lamb.

There never was any heart truly great and generous that was not also tender and compassionate.—South.

Example is a dangerous lure; where the wasp got through the gnat sticks fast.—La Fontaine.

In persons granted in a serious trust negligence is a crime.—Shakespeare.

In relating some of my trips, about one year ago, and which was published in The Progressive Thinker at that time, I left out one lesson which may be of interest to the reincarnationists.

At that time I could not believe it; now I have reached a point in my progression where I say I don't know, but this place was visited by my spirit, taken there by a spirit guide who has long been in the spirit world, and who believes what he teaches. I was given this lesson along with the others. I have no right to accept the others, and refuse this one, so I will give it as I have some of the others.

After I was given these lessons in such a beautiful way, I was told to give them out for the benefit of humanity, and by so doing, I am trying to keep my promise to my teachers from the higher life. I have tried to give them in the plain, simple way, word for word, in which they were given me.

This temple which I will speak of now was visited soon after I was taken to God's Holy City—a city where everything was white; even the trees and grass looked to me to be crystallized they were so white.

The same voice which I had heard before said: "Come, child, we will visit another place far from here." And taking me by the hand he led me away and out of the gate of this beautiful city. As we started, I felt a sadness stealing over me, for it was so beautiful I would rather stay here. I turned and looked back and saw the city in all its grandeur. As I took this last look, I raised my hand and waved it a good-bye.

I felt weaker than I did on my last trip, and seemed to need constant encouragement. After we had traveled a long distance, he said: "Child, dost thou see the ocean below?"

I said: "Oh, yes, father; where are we going?"

"Thou wilt soon see, child."

This seemed a long journey to me, for I for some unknown cause was weary. We crossed this great body of water, and at last came to where the atmosphere was darker, and as we did so, soon entered a gray-looking city. I kept wondering where it could be. The grounds were well laid out, and beautiful shade trees scattered here and there, made a pleasing picture to look at, but after visiting such a beautiful city as I had just left, made this one look all the darker.

My guide led me down a gray stone walk, and soon we met people coming in groups, and then two and two. They, too, were dressed in dark clothing. As we walked on we met children coming dressed in white uniforms. I said, "Father, where have these people been? They all seem to be in a hurry."

"My child, they have been to the temple to worship." And as he finished speaking we came in sight of a gray stone temple. As we walked up some steps and inside, I saw no seats, but all around the sides, after looking the second time, I saw figures, and found out later on, they were idols. We walked to the end of the temple, where I saw three wide steps, on a platform, back of these steps, was a very large idol, and on each side a smaller one. I had not found out yet what they were, when the vision began to fade, and as I found myself growing weaker, I cried, "Oh, father, let me see more; let us look around; I'm not satisfied yet."

His answer was: "My child, have you not seen enough to note the difference? This is a Hindu temple where these used to worship."

Then it all flashed across my mind, these were Hindu

idols, and these people had been in here to worship. "Oh," I cried, "father, do they really worship such things as these? Don't they know a better God?"

"No, child."

"And did I really worship these same Hindu idols?" "Yes, my child, in thy past life," and as these words fell from his lips, the Holy City and all that I had seen before, flashed across my vision, and I broke down and cried; then raising my eyes upward, said: "Oh, heavenly father, I thank thee for my progression; how can I thank thee enough for giving me these great lessons in such a beautiful way"—when I found myself my guide had left me, and I was again back in my body.

I VISIT CHINA.

This trip which I am about to relate, in one way was a failure, yet to show the readers of The Progressive Thinker how plainly a spirit can see their earth friends I will tell it.

At the time of my journeys, of which I am writing, my daughter and her husband were in China. So today I had a happy surprise, for I had not thought of being taken there. After sending out a prayer, as I always do, I soon heard the well-known voice of my guide say, "Come, child. These have made beautiful conditions to-day. I will take thee far, far from here. Come."

So we floated out and away. After traveling a long distance, and not seeing much of interest, my guide said, while settling down near a building: "Now, child, look well and see what thou canst see."

We went into a building that for some reason, I could not describe, as I had been able to some others which I had seen, only that everything looked gray.

After we had entered, he said: "Child, look, what dost thou see?"

My vision seemed to be clouded, so I said, "Oh, father, I can't see anything. Oh, why can't I see?"

I knew by the tone of his voice that there was something he wished very much that I should see, but just then I saw a table on the opposite side of the room, so leaving my guide I walked over, and when coming closer I saw seated around it my daughter, her husband and little child. My guide followed me, and while standing looking at them he said, "A failure."

I almost lost courage when I heard this, for to me it was not a failure, because I could see them very plainly. I began to grow weak, and after coming back I thought what could my guide have meant when he said "a failure." It was explained to me that he was in hopes my daughter would be able to see me or my spirit standing there, but as she did not, to him it was a failure; for me it was a beautiful lesson, for it shows us that when our loved ones do return from the spirit world, they can and do see us.

When my daughter came home she said I described a room in China where they often went in to get a cup of tea; the draperies were all gray linen.

About one week later after I had been taken, to the spirit world to see a music temple, where I was told one of my teachers was the director, my guide said, after coming back: "My child, I want to take thee on another little trip at this time." So we floated out and over the ocean, I could see nothing but water all the way. Looking ahead, I saw a boat coming. We were soon close to it, and as we came closer

to the water, he said, "We will settle down here and look them up." When he said this I knew he meant my daughter and her husband, for we knew they were on their way home.

We walked around the deck and into the dining-room, where seated around the long table were a number of people, but the ones we were looking for were not there. My guide said, "They will be home sooner than you expect."

"They came in two days ahead of time; they came on a Japanese boat, and I was very anxious to see the dining-room and tables, but when I did see them, I told my daughter that this was not the boat my spirit was on, for on that one the table was a long one, while these were short and set in the opposite direction.

A FAMILY REUNION IN THE SPIRIT WORLD.

This morning after preparing myself for another journey I sent out a prayer that I might be given strength to see and hear distinctly all that was given me. I soon heard the familiar voice of my guide say, "Come, child." So we started and were soon floating over clouds. After traveling some distance, we settled down in what I thought was a beautiful park. Walking along a wide avenue, we soon came in sight of a beautiful home, at the same time my guide saying, "My child, dost thou see this building?"

"Yes, father," and as I looked I saw it was different from any I had seen in the spirit world. The front was square, with tall spires running high in the air, a veranda around the front, with a double row of pillars, the building was a light gray marble, beautifully carved. The guide led me around to the rear, and up some steps, saying, "Look well, child, before we enter." As he said this I cast my eyes around the ground; it looked very much as others I have seen in the spirit world, with white walks, tall, waving trees, and fountains with water pouring out of them. Opening a door we entered a large dining-room, all furnished in white. While I was wondering what it could be, my guide said, "This is thy husband's home."

There was a long table standing in the center of the room, covered with a white cloth, looking very much like the one I have described in the school, where I was taken some days ago. Seated around this table was my husband's family; for this proved to be a family reunion. At the opposite end from where I stood, was seated his father; facing him at the other end was his mother, and on either side was his five brothers and sisters, making in all seven. As I stood there looking at them his brother James said to me: "Mary, this is Walter's home, prepared for him by us. He has helped while on earth by his good deeds. Father and mother, and the rest of them have come in to show you the welcome he will receive when he comes to us; they all have homes of their own, but this one we will occupy together for some time. I want Walter to know that if I had only had a chance to know of this life, as he is having, I could have progressed faster, but not knowing the truth about this life, I had to learn my lesson after coming here. He will here a good many years ahead of you, for you will be left to do a hard work in the face of bitter oppositions, which all who try to do, meet with."

And as he finished saying this, I began to grow weak and come back to earth. This lesson was so real, after coming back I thought of it a great deal and wondered if it could be possible. "Oh," I cried, "how beautiful—it is true, then,

that we do know each other there, and meet again." Oh, I thought I must go out and make everyone know of this beautiful life to come, of these beautiful homes. I will tell them of all these, for everyone who knows me will know I speak the truth and believe me.

But, alas! how true this article which I have just written has been, where I was told I would have to fight against bitter oppositions, for my dearest friends while they don't believe what I tell them, I hear they think I'm lost—that it's the work of the evil one. Oh, when will people believe this truth? My daily prayer is that I may be an instrument for much good, for knowing now that it is a truth, I have consecrated my life to this work, and expect to aid my teachers from the higher life in every way that I can.

Seattle, Wash. MARY E. FRANCE.

CHILD FORETELLS HER OWN DEATH.

Oakland, Cal.—What strange something gave little Vesta Clark, as well as happy as any child could be, the pre-cognition that she was soon to die? Some power was given this child that caused her to believe thoroughly that she had not long to live. And true to her prophecy death came to little Vesta Clark. Not death that comes with sickness or death entered into during a peaceful sleep, but death in violent form—and this little one knew that it was to come.

Kissing her mother good-bye, Vesta Clark, aged eight years, left home at dusk yesterday to go on an errand. Mounted on her bicycle, the child sped along San Pablo avenue. She was singing—singing with the voice of which her parents were proud and which they intended to have cultivated in Europe. But little Vesta was not happy. Wednesday night, during a religious meeting something became a part of her that caused her to exclaim to her mother:

"Mamma, mamma, pray for me—pray for me! I'm going to die and go to heaven."

Patiently did Mrs. Clark strive to ascertain just what caused her little daughter so to exclaim, but the little one could give no satisfactory explanation. She had a foreboding, and that was all. So when Vesta's dress caught in the running gear of her bicycle last night, causing her to lose control of her wheel and dash directly in front of a fast-moving electric car, she smiled in the face of the pale motorman doing his best to bring his car to a halt and said, "I knew it would come."

After tender hands had lifted the heavy car from off little Vesta's body the horrified men expected to find her little crushed and bleeding. But Vesta, although stunned, seemingly was not injured, only bruised. She walked shortly afterwards to her home at 1023 Fifty-eighth street. But that strange something had not left the mind of the child, and to her parents she said that she was going to die.

"Before going to bed Vesta asked for her Bible, and from it she read a while," tearfully stated Mrs. Clark. "She slept uneasily, but we did not believe that she was hurt; our doctor said she wasn't, and we paid no attention to the mysterious foreboding the child had had. This morning her father went to her room to awaken her. Vesta was up and dressed. She went to kiss him, and just then I, who was in another room, called to him. He turned around, and as he did so my little Vesta fell to the floor, dead."

THE DEEP-SEATED CORRUPTION IN BOSTON.

Our Boston correspondent, in impressive language dwells upon the deep-seated cancerous corruption in Boston, caused by fake mediums, who have stolen the Livery of Heaven in which to serve the Devil. He is a confirmed Spiritualist, his wife is an excellent medium, and his views are of special importance. In order to banish the fakes from active work, he suggests certain test conditions, which, of course no bogus medium will comply with. These cancerous fakes in Boston open their seances with prayer, and that causes a feeling of extreme horror to pass through the nerves of honest Spiritualists. The fact that in all exposures of mediums recently made in various parts of the country, artgical toggery has been found on their persons, will set honest Spiritualists to thinking as never before.

To the Editor:—It may be truthfully said that Spiritualism, or what passes for such, in Boston, has been exposed, ending quite a "shake-up" recently, and the end is not yet in sight. The cause of this agitation is the expressed determination of the city authorities to rid the city of its horde of fake mediums, fortune-tellers, etc.

The campaign was opened Sunday night, April 24, by the raiding of the alleged materializing seance, of which the Boston Globe of the 25th, gave the following report:

There were manifestations never anticipated at the "Spiritualist" meeting held at 16 Union Park street last evening at the customary hour of 8:15. The unexpected appeared before the largest audience of sixteen, and at the end they were all glad to get out and be allowed to go home unmolested.

Nearly every night and Sunday also, seances have been held at this place, and the patrons have been perfectly satisfied, as have the proprietors. Last evening among those present were Officers Brauer and Curran of the East Dedham street station. For the fourth time they took in all that happened, and at 9 o'clock, just as a "spirit" was appearing around in a flimsy garb of gauze covered with phosphorus, causing a very spiritual effect upon the nerves, the illusion was dispelled and Capt. O'Leary and Sergeant Driscoll and Manning jumped in at the signal of the

two officers inside. The moment they came in the light was turned on and the "spirit" that had been tripping about as lightly as her thin raiment and 250 pounds would let her, stood revealed in the flesh. The audience was aghast, until those who weren't "on to the game" were told of it. Some knew the game and didn't have to be told. The "spirit" and her "sister spirit" were told to dress and the work and they located the one at 16 Union Park street. They experienced much difficulty in getting in as the place was run very secretly. Once inside the secrets of the place were revealed to them fully. It was run by two women, who gave their names as May French and Neva Murivale Jeanneau, living at 16 Union Park street, and who have owned up to the police that this manifestation and their business was a "fake."

The service was held in a room that wouldn't seat more than 16, and last night the "standing room only" sign was out. The audience was seated about three sides of the room, and the meeting was opened with prayer. Then May French made a few remarks and

disappeared. Her companion then asked for the wish of any person as to a spirit they would like to see, and the lights were put out. Miss French in the darkness stepped to the middle of the floor with a gown and cross covered with phosphorus. The gown would shimmer with a supernatural glow in the eyes of believers, and then she would pick out the party who had expressed a wish and lead him off to the corner of the room. Everybody else waited in suspense until they came back. Meantime Neva Murivale Jeanneau would do the same trick.

The women would carry off any spirit requested, man, woman or child. Miss French appeared as Bishop Brooks frequently to please an especially devout man. One attendant at the meetings, a woman, used to hold converse with her as an Indian doctor.

All the paraphernalia was seized last evening, which included a bishop's surplice, covered with phosphorus, India feathers, etc. A big German insisted that Miss French was his mother, and in the corner of the room in the dark held lengthy converse about old family affairs. Among other things seized last evening was a couch and a large easy chair.

Whatever of a confidential nature that passed between "apok" and mortal in the corner of the room was more or less drowned by the dreary strains of "The Last Rose of Summer," which struggled out of a quondam music box that was started immediately after the prayer was concluded. This was kept going during the whole seance. When the meeting was over everyone who felt so moved put \$1 on the music box when going out. The women would not take the money themselves nor would they ask for any.

This made the work of the officers difficult, for they had to carry against the women unless they took money. Accordingly, one night one of the officers was told to dress and the work and they located the one at 16 Union Park street. They experienced much difficulty in getting in as the place was run very secretly. Once inside the secrets of the place were revealed to them fully. It was run by two women, who gave their names as May French and Neva Murivale Jeanneau, living at 16 Union Park street, and who have owned up to the police that this manifestation and their business was a "fake."

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everything is not right they will be prosecuted."

To a Journal reporter Judge Emmons and the chief of police expressed themselves with charming frankness:

"These Spiritualists, trance mediums, clairvoyants, card readers and the rest of their kind are out-and-out fakers, every one of them, and, as chairman of the Boston Police Board, I intend to do my utmost to put a stop to their fraudulent practices."

As Judge Emmons gave utterance to these words during a chat with The Boston Journal reporter in his office at police headquarters yesterday afternoon he brought his right hand down with a thump on his desk.

"I have no sympathy for them nor belief in them either," added the head of the department. "You see they fleece scores of persons daily, and from all accounts, some of them reap big harvests. But the most serious phase of the situation is that many of these so-called mediums merely use the title as a cloak for immoral purposes."

"Yes, the board has directed a concerted movement in this direction."

"Then there are those massage and manhandling parlors, many of which are but blinds—dens of iniquity."

Perhaps there are earnest mediums in Boston, who believe in their work, but it's hard for me to believe, because I regard them all as cheats. There's nothing to such foolery."

Chief Inspector Watts and other officials of the police department condemned mediums and fortune tellers in general.

"It's all a 'con game,' to use the lingo of the street," remarked Chief Watts.

Judge Emmons' crusade against mediums sent a wave of lively concern through the South and West Ends of the city where their signs are thickest. To the apartments of many mediums and clairvoyants The Journal reporter was unable to gain admittance last evening, although other persons in the houses reported that they "were usually open for business evenings."

It was very evident in some cases that the mediums feared intrusion on the part of the police.

Mediums were found by the Journal reporter, however, who have been carrying on business at the same places for years and who were open for patronage last night. With one or two exceptions these expressed pleasure to think that Judge Emmons and his braves had inaugurated the work of weeding out the fakers. One woman, who tipped the scales at 200, significantly remarked that she would like to give Judge Emmons a sitting, and she winked and clenched her right hand menacingly.

attached themselves to the movement for gain and who have no right whatever to the designation of "Spiritualists." And if this campaign of the city against fraud shall result in driving out of business every medium in Boston and closing every meeting where the phenomena are given, the Spiritualists have only themselves to thank for that result. For many years Boston has been cursed by the presence of hordes of fake materializers, slate-writers, and fake mediums of all phases, and though repeatedly exposed in their dishonest work they have been upheld and defended by the Spiritualists, individually and as a body. Even now, in the large and pretentious "temple" in this city dedicated and devoted to Spiritualism, "materializing" seances are advertised and given every Sunday evening in the name of Spiritualism.

If the Spiritualists of America do not unite soon in a movement to purify their ranks and rid themselves of these dishonest "hangers-on," AS CERTAINLY AS THE SUN RISES THE LAW WILL STEP IN AND DO THE WORK OF CLEANING UP, AS IT HAS STARTED IN BOSTON, AND IT IS NOT IMPROBABLE THAT WHEN THE AUTHORITIES GET WARNED UP TO THE WORK THEY MAY FAIL TO DISTINGUISH BETWEEN THE INNOCENT AND THE GUILTY. THE SENTIMENTS EXPRESSED BY BOSTON OFFICIALS IN THE INTERVIEWS QUOTED ABOVE ARE NOT OF A CHARACTER TO INSPIRE SPIRITUALISTS WITH CONFIDENCE THAT EQUAL AND EXACT JUSTICE WILL BE DONE ALL MEDIUMS—THAT DISTINCTIONS WILL BE DRAWN BETWEEN THE FALSE AND THE GENUINE.

The best and only thing for Spiritualists to do is to rise up and repudiate in no uncertain tones all those who practice fraud in the name of our religion. Give each one a square, honest test, and fire the fakes without reserve. If every pretended materializing medium were put to this test the result would surprise those who have such faith in that phase: Appoint a committee of three or more persons whose intelligence and veracity cannot be doubted. Cover the medium with mosquito netting and tack it to the floor; so it will be impossible for the medium to get out without detection. Have the seance in a room that you KNOW is not provided with any traps or sliding panels, keep all possible confederates away from the cabinet, and you may be sure that any forms appearing under these conditions are genuine. I hope this test will be applied at every camp in this country this season, and predict that if it is made a condition of admission there will be no spooks in those camps.

THE WRITER OF THIS IS A SPIRITUALIST OF MANY YEARS' GROWTH, AND HIS COMPANION IS A MEDIUM THROUGH WHOSE MENTALITY THE SPIRIT WORLD HAS GIVEN MUCH INFORMATION AND MANY MESSAGES OF VALUE, COM-

FORT AND CONSOLATION TO THOSE ON THE EARTH PLANE. ALL MEDIUMS WHO ARE HONEST AND TRUE HAVE OUR FRIENDSHIP AND SYMPATHY, BUT WE HAVE NO USE FOR THOSE WHO OUTRAGE THE FEELINGS OF GRIEF-STRIKEN MORTALS AND INSULT THE SPIRIT WORLD BY PERSONATING OUR DEAR ONES AND GIVING FALSE MESSAGES AND BUGUS TESTS. FORREST.

Boston, Mass.

NIGHT IN SOUTHERN CALIFORNIA.

The folds of night come slowly 'long, The moon calls in plaintive song; The sun's last ray sinks in the west And backward flings a kiss of rest; The hills are wrapped in purple glow; No more the trees wave to and fro; The insect seeks its leafy bower, The vesper bells have tolled the hour. The fragrance of the violets' bloom Hath softly crept in through the room; Hath rose its wishings with the light To rest again in arms of night; Down in the canyon's mossy dell, The wild rose all her secrets tells, The thrush in tender accents calls, When o'er the hour a stillness falls; I hear a voice close in my ear Which says, "Dear mother, I am here!" I answer, "Darling, with me stay, O do not, do not go away." He lays upon my lips a kiss That thrills my heart with sweetest bliss.

Farewell, farewell, entrancing power— Good-bye, good-bye, most sacred hour, I open my eyes his face to see, Then raise my soul, O God, to Thee. Rose L. Bushnell-Donnelly, San Francisco, Cal.

OLD TUNES.

Tunes of the olden times, why do you haunt me? Why do you linger in Memory's halls? Know you not all of the loved ones are scattered, And faded the pictures that hang on its walls?

Silent the voices, and pulseless the fingers That once were attuned to thy music— Ideal charm!

Now when the evening-time shadows surround me, I listen in vain for the tunes that would calm.

ELLEN S. STUART.

If we knew ourselves we should not judge each other harshly.—George Elliot.

Courtesy of temper, when it is used to veil churlishness of deed, is but a knight's girdle around the breast of a base clown.—Walter Scott.

He deserves small trust, who is not privy counselor to himself.—Ford.

Each one sees what he carries in his heart.—Goethe.

THE NORTHWEST.

Spiritualism in the State of Washington.

I thought the friends would like to know how the Spiritualists of Washington are prospering. The first of March I started out to visit the various societies of the state, Bellingham being my first objective point. I found the friends faithful but somewhat discouraged (cause, lack of a resident speaking one selection, that of a mute, a sweet one in my honor at the president, Mrs. E. A. Taylor's home, invited not only Spiritualists but investigators. There was an addition to the church of ten new members. The next week they gave a basket social and dance; in a few days they had a program that would be a credit to a much older society, and all within themselves. I cannot refrain from especially mentioning one selection, it was that of a sweet girl near 20 summers. She understood "Nearer, My God, to Thee" in her last moments, and so, one could not help feeling that the angel world poured out their benediction upon that sweet soul whose ears are deaf to our world, but not to the angels.

I wish I could speak of all, for all deserve special mention, but space will not permit. Needless to say their social was a grand success, being in a snug little hall for the treasury. While there they elected the following officers: Mr. Cory, president; Mr. Beach, vice-president; Mrs. M. B. Collins, secretary; Mrs. E. A. Taylor, treasurer. Arrangements were made that Mrs. Cory, a medium who has recently moved to that city, serve them till camp-meeting, except April 17, 24. Prof. James Morton will lecture on those subjects. I lectured for this society three Sundays; good audiences greeted me at each meeting. Secured over 15 members, organized a Ladies' Auxiliary under the leadership of Mrs. Cory. We expect good work from this society.

The next point was Seattle, a guest of President Little, of the First Spiritualist Association, and Margaret Fetzel, who is a member of the State Board, intending to remain to assist in ordaining Sister Tetzloff and Sister Swan. Mail reached me that told me to hurry on, much to my regret. I remained over night to attend their anniversary social; it was called a gypsy social and dance. Mrs. Prior taking the lead as the gypsy queen. From appearances the queen has been a good ruler, for her subjects were the happiest people in the hall and many were the peals of laughter as some poor soul was asked to cross the palm of some sweet-faced gypsy with the coin of our realm, to learn what the future held in store for them.

I hastened on to Tacoma only to find myself at a basket social and dance, Prof. E. B. Estes, president of the Tacoma Spiritualist Church, leading the dance. All were trying to outdo the others in enjoying themselves, in that manner all had a good time. At 10:30 your humble servant was called upon to auction the baskets off. Needless to say, no one went away hungry. The church was a gainer financially, also some new members. Lingered at home only for a couple of days' rest, then on to Elma, a small town, but loyal Spiritualists. Sunday afternoon a reception of members and friends was held in W. R. C. hall; gave a short talk, a few tests, got acquainted with the friends; gave three lectures at this place, the last night standing room was all taken, many could not get into the building. At my last circle the house was crowded. People came and looked in the door, eager to hear and learn, others had to go home as they could not get where they could hear. We organized a lyceum of 25 members, also the Ladies' Auxiliary arranged so they will have a speaker at least once a month. This being a small town they cannot support a resident speaker, but they are loyal, hold their circles every week, and in this way have kept up the interest in the cause. The newly elected officers are Mr. A. Porter, president; Mrs. Carrie Gore, vice-president; Mrs. Hattie Rogers, secretary; Mr. P. L. Berquin, treasurer. This society suffered the loss of a good medium by the forest fire of 1902, he having lost all he had of this world's goods by being burnt out. He had to seek work at other places; his good wife and little ones remain residents of Elma. Since that time the society by holding circles is bravely trying to develop a medium to take his place. I wish other societies would learn a lesson from this brave little band of earnest souls.

I must not forget to mention a most delightful icecream social this society gave. The children as well as the Spiritualists turned out and assisted in making it a grand success financially as well as socially. A good program was rendered. During my stay four united with the society. After the last lecture we had a public reception of new members.

I returned to Tacoma to hold a meeting of the state board to complete arrangements for the state encampment at Surprise Lake near Edgewood. The camp can be reached by coming to Tacoma or Seattle. Edgewood is the intermediate, between the two cities, about nine miles from Tacoma. The encampment opens July 31, holding three weeks, closing with the state convention on the 22d and 23d of August. Every one is cordially invited to attend. Good speakers will be on the ground. Everything will be done by the officers to make your stay not only pleasant but beneficial. A few days' rest, then on to eastern Washington, Spokane being the first. In another letter I will tell you what the Spiritualists of eastern Washington are doing. FRANCES A. SHELTON, Tacoma, Wash.

Spiritualists Hand Challenge to Coburn. The New Orleans Association of Spiritualists yesterday formally challenged Dr. William F. Coburn to a joint debate on the proposition that spirits have returned from the other world. A meeting of the board of directors of the association was held yesterday and the following challenge was framed:

Dr. William F. Coburn, Valence Street Baptist Church—Dear Sir:—We, the New Orleans Association of Spiritualists, beg to challenge you to a debate on the proposition that spirits have returned from the other world, and which you have publicly assailed, do hereby respectfully challenge you to a friendly joint debate, to take place at the Odd Fellows' Hall, at a time agreeable to you.

In the Picaune of Monday, April 13, it is reported that you used the following words:

"No one has ever come back to tell us what lies beyond the grave, and no one ever will."

Now, we believe this is an unjust and ill-considered statement, and that we can prove the truth of our belief. You have openly and in the public prints made an assertion which is unfair to our belief, and which has a foundation in fact. We therefore, in order that the public may be set at right in a matter of great moment to all men, challenge you as above to a perfectly friendly debate with Rev. Nellie S.

To the Editor:—As set forth in the New York Sun, around the St. Louis exposition there will be held next autumn meetings and conventions of various associations for philosophical, religious, reformatory and other discussions.

Of these, the one of the most curious interest will be the fourth annual convention of the New Thought Federation, an association of which the Rev. Heber Newton of the Episcopal church is the president. What is the New Thought? Here is the definition as put forth by the constitution of that federation:

"That One Life is immanent in the Universe and is both centre and circumference of all things, visible and invisible; that every soul is divine, and that in the realization of this truth each individual may express and manifest his highest ideals through right thinking and right living."

This seems to be not essentially different from the old pantheistic conception, yet the New Thought has adherents who remain in Christian churches of their past allegiance. It is even sometimes described as "Episcopal Christian Science," probably because of the Rev. Heber Newton's prominence in it.

Like Christian Science, upon which, however, the New Thought people look down as a new philosophical system, a conspicuous feature of it is "mental healing," so called by its professors. The theory of this healing, as expounded in Mind, the magazine of the order, seems to be that health and disease are rather attitudes of mind than positive conditions. Accordingly, the New Thought teaches that people should "think of themselves as they would like to be," and not as they are or seem to be. "If they are weak, they must think of themselves as being strong, not simply strong in themselves, but strong because of a power that works within them to will and to do." Instead of thinking and talking about their own troubles and diseases or listening to talk about those of other people, they are admonished to look on the hopeful side of life only—"picture in their minds everything about life as they would like it to be"; "think only of things that will leave a good impression."

This is good advice. If it is followed the "healer," regular physician, Christian Scientist or New Thought disciple receives powerful assistance from his patient. It is also good philosophy, for it conduces to tranquillity of spirit. The dictum of the New Thought is sound enough—that when a man has acquired "a mental poise where the little things of life will not disturb him," he will be "able to cope in a far greater way with the great trials of life."

About all this there is nothing entitling it to be called "New Thought," though the systematic use of the philosophy as a practical means of cure may be new. At any rate, it has affected happily many people, probably women more than men. It tends to cure them of brooding over real or imaginary ills.

Around about Boston we hear of a good deal of "New Thought," and it seems to have a strong foothold in Chicago and in further Western towns. Here in New York it is overshadowed by the extraordinary spread of Christian Science. The people affected by it are usually of more than the average intelligence and social cultivation.

This is sensible enough advice from Mind, though not in any way original:

"When a patient retires at night he should try and relax the whole body and be peacefully and restfully quiet, even if he does not go to sleep at once. The mental effort he often makes to go to sleep defeats the end because it makes the mind too active, and when the mind is active sleep does not come. Drawing up the arms or legs or getting any part of the body into a contracted position shows mental tension which is always detrimental to restful sleep. Turning or tossing about on the bed uses up the vital energy faster than one can get it. When the patient is restful, even if he does not go to sleep for hours, he is adding to his store of energy. suggestion that is going to find lodgment in the subconscious."

"Quite a little library."

Words of Earnest Commendation for The Progressive Thinker.

I have only words of praise for The Progressive Thinker. I have taken it for a good many years, and would part with all of the many periodicals I take rather than do without this—the best of all! I distribute them after I read them, thus trying to make them do missionary work. I am sorry to say that I am the only outspoken Spiritualist in this section of the country, and get no spiritual food except from the literature, and by the way I have ten of the eleven Premium Books besides several others, which makes me quite a little library in all. It some of our missionaries or other good medium could visit here for a few days I would be glad to entertain them, although I could not promise them much pecuniary reward. We might possibly sow a little good seed that would spring up and bear fruit after many days.

Stony Creek, N. Y. D. M. DUNLAP.

THE DIVINITY OF JESUS.

When a man uses the phrase "the divinity of Jesus," what does he mean? What is the meaning of divinity as applied to a person who lived on earth? Does it mean any more than that this person has been deified by man? We know

that it was common for the Greeks and Romans to deify mortals. Augustus was worshipped as a god, and hundreds of ancient divinities were men first and gods afterwards. Two thousand years ago divine statues filled the pagan temples. There was not one god, but scores of gods. Great rulers, great warriors, great men were deified. When Jesus is called divine it simply means that his name has been added to the list of deities made by mankind—this and nothing more.

To say that Jesus was divine is not to say that he was any different in his divinity from Bacchus, Hercules or Adonis. To-day men are no longer deified. We know that every god made by Greece and Rome was either a myth or a man. We have commenced to undress the ancient divinities and under their clothes they are found to be only mortals.

We have only the natural out of which to construct the supernatural, that is, every god has been an exaggerated man. Wherein is the so-called "divinity" of Jesus superior to that of Hercules? He performed no greater wonders, and his miracles or miraculous deeds and works are what constitute his divine character. A god is a man with miraculous power. Take away this power which no human being ever possessed and you strip Jesus of his divinity. Out out of the gospels the mythical and the supernatural, and no one would ever suspect that he was reading of a god. The story of Jesus is the story of an unnatural, and hence of an unreal, person. Jesus was divine only by human deification.—The Boston Investigator.

to choose his own time. We have made arrangements for the rental of Odd Fellows' Hall for the debate in case the challenge is accepted.—New Orleans Picaune.

"Anxiously Looking," Says O. G. Richards, a Prominent Attorney.

To the Editor:—The Spiritualists of this section of the country have been anxiously looking for some time through the columns of your valuable paper for the name of some materializing medium, who will accept Mr. Hale's proposition to give one thousand dollars for a genuine test of spirit materialization, but so far it seems no one seems to be willing to accept his offer.

This seems very strange of this offer by so many pretended materializing mediums in this country, will be construed by many as against Spiritualism, and many spiritualists and others will naturally ask the question, if materialization is true, why don't some one come forward and accept this offer of one who seems to be an honest investigator, and they have a right to ask this question.

The honest mediums owe it to themselves and the cause of Spiritualism to accept Mr. Hale's proposition, and we do hope for the good of our cause some one will come forward and give this party the proof of genuine materialization. If they do not do this many good Spiritualists and honest investigators will lose faith in this phase of mediumship and spirit manifestations generally. I believe now this is the case to some extent.

My observation has been that mediums generally are not overburdened with wealth. In fact the most of them are poor, as evidenced by traveling through the country, holding seances at fifty cents a sitting for each person, and why in the name of common sense do they not accept this offer? If they have any conscientious scruples of accepting the money, and fear it might become a burden to them, they might donate it to the general fund for poor mediums. In this way it would ease their con-

science and at the same time relieve the heavy burden from poor worthy mediums who have seen better days.

Viewing this matter from any standpoint, we can not see any good reason why Mr. Hale's proposition should not be accepted. O. G. RICHARDS, Sudora, Kans.

No Person Should Die of any kidney disease, or be distressed by stomach troubles, or tortured and poisoned by constipation. Vernal Palm-tomato (formerly known as Vernal Saw Palmetto Berry Wine) will be sent free and prepaid to any reader of The Progressive Thinker who needs it, and writes for it. One dose a day of this remedy does the work and cures perfectly to stay cured. If you are to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation, or torpid and congested liver; if you wish to be sure that your kidneys are free from disease; and are doing their necessary work thoroughly; if you expect to be freed from catarrh, rheumatism and backache; if you desire full supply of pure rich blood; a healthy tissue and a perfect skin; write at once, for a free bottle of this remedy, and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Palm-tomato.

The original and genuine Picaune is made only by the Vernal Remedy Co., 452 Seneca Building, Buffalo, N. Y. For sale by all leading druggists.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and strong research, and containing beautiful illustrations, plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

After the phenomenal success of this healthy southern home, and growing meeting, which has gladdened the hearts of hundreds of northern people, the friends of our movement may wish to read of the present outlook and promise for the coming year.

It is now only ten years since this project was started. On land once a part of the farm of Geo. P. Colby, one of our veteran mediums and speakers of excellent ability, has been located a thrifty young southern home.

Some one has written the following rhymes, descriptive of this charming spot:

Lake Colby.
O! Colby Lake, O! scene of beauty rare,
I love your brilliant sky, your fragrant air;
Your waving moss, your woods of pines,
Where summer sun in winter shines,
What beauty in your starlight night,
What silver gleam from Luna's light!
What brilliant track the Lake reflects,
When full-orbed moon the sky bedecks!
The hours sit by 'mid charming scenes,
As witching as a fairy's dreams.
At morning dawn, at evening hour,
The mocking-bird from jasmine bower;
From water-oak—magnolia tree,
Fills vibrant air with melody.

It is wise before going to bed to make the mind active on any subject, whether through reading or discussion, or otherwise.

Further sound maxims are to take physical exercise "with-out too much mental or physical tension"; to "avoid anything in all things, mentally and physically"; to "avoid anything in the nature of anger or excitement"; "the grumbler, the fault finder, the envious, the malicious, the narrow-minded," are slow to get well.

A quotation from Browning in this Mind article seems to express the New Thought idea, so far as we can understand it:

"All we have willed, or hoped, or dreamed of good shall exist;

Not its semblance, but itself; no beauty, nor good, nor power

Whose voice has gone forth, but each survives for the melodist

When eternally affirms the conception of an hour.

The high that proved too high, the heroic for earth too hard,

The passion that left the ground to lose itself in the sky,

Are music sent up to God by the lover and the bard

Enough that he heard it once; we shall hear it by and by."

The explanation of this poetic idea in the "cant of the New Thought" is that "every good and true thought held is an auspicious mind and that will make for untold good to us in our hour of need."

This cult is numerous enough, it seems, to have established a flourishing "summer school" on the Hudson. Of the officers of the New Thought Federation, whose convention is to be held at St. Louis next October, about one-half are women.

But the New Thought embraces far more than is set forth in the above. The New Thought embraces Spiritualism, and this cult—if it may be so called—will continue to force itself to the front in multifarious ways and in unexpected quarters. It has already liberalized all the churches, having banished Hell and greatly improved Heaven.

But there are many subjects that should be incorporated in the New Thought, for instance the cause which led to the following:

After he had been sentenced to the penitentiary by Judge Chytrous one day lately in Chicago, Attorney Harry G. Phillips made a final plea in behalf of Carl Sjolander, a friendless old wail who was convicted with him of giving a false bond in the Criminal Court. The disgraced lawyer's arguments seemed to be effective, for the judge intimated that he would show Sjolander mercy when he again takes up the matter at the next term.

The prisoner sat trembling in his seat while Phillips addressed Judge Chytrous.

"He is entirely innocent of any criminal intentions in this matter, your honor," said Phillips. "The old man does not yet realize the nature of the offense charged against him. Whatever I did was committed when I was in a condition in which I was not responsible for my actions. But this poor, ignorant old man was simply led along. He did what he was told, and had no idea that he was violating the law."

"There are times, your honor, when I become hypnotized" and cannot realize what I am doing. On such occasions anybody can walk up to me and relieve me of my money and valuables and I would be powerless to resist. They could even take the clothes from my back and I would offer no objections. That is the condition I was in when I was persuaded to sign bonds for Thomas Lynch. Sjolander, 70 years of age, was also led along and he signed bonds which represented him as the owner of property in Buckingham place. He never knew, however, what he was signing."

We should have an entirely new deal along the New Thought line—it should be reconstructed throughout.

James Keck.

Long time ago, when naught but singing pipes
This land adorned, with hummock
And a sickly path from chilly northern
climes,
By spirit-lead, beside this pretty lake,
Was shown the spot his healthy home
To make.

He, cabin reared—on fragrant needle
pines,
When toil is o'er, at quiet night re-
clines.

The land he held, by guidance from
above,
For future years—when here should
sometime be
A school for spirit lore, when man
should see
A modern Eden, ruled by wisdom, blessed
by love

This campground oft at dead of night,
To keep from home and hear the light
Of darkened souls from lower spheres,
This lonely man his vigils kept, for
years.

Our Colby Lake, at last, derives its
name
From him who well deserves his fame.
A channel rare, for spirits' wiser
speech;

When God's soul reforms and deigns
to teach;
And wreaths of beauty plucked from
nature's tree,
His guardian Indian brings to you and
me.

In its early years this camp was the scene of the labors of Mr. Colby, Emma Huff, Marian Skidmore, Abbie Pettigill and others, whose names are not now recalled.

Of late years, under the able financial management of the present board of trustees, headed by E. W. Bond, the monetary success has been very gratifying, and the spiritual influence quite effective.

The association owns an excellent property in land (35 acres, the gift of Mr. Colby), an auditorium, dancing pavilion, apartment house, street lamps, library, large dining-room and kitchen, and water plant. The cottages and public buildings are supplied with running water.

There are now thirty cottages on the grounds, also a hotel and large dormitory.

New-comers are building cottages each year—some half-dozen are already projected for next season.

The Ladies' Auxiliary Society has this season raised five hundred dollars for the benefit of the Association. This generous sum, being the earnings of the women under the persuasive management of Mrs. Twing, Mrs. Carrique, Mrs. Clark, Mrs. Philbrook and their coadjutors.

The association has already received pledges for some six hundred dollars toward the building of a new amusement hall and bazaar, to be erected next fall—the dimensions about 100 by 40 feet.

J. Clegg Wright, so well known as an unrivaled trance medium for philosophical spirits of advanced order, has located on land of his own (160 acres) a little south of the camp. This season he has shingled the sides of his cottage and made internal improvements. He finds the climate conducive to his health, and with his artistic and talented wife and his daughter and her husband, has made his cottage a very social center during their residence here. He gave a short course of lessons in spiritual science during the session, in private cottages, not being employed as a speaker this year by the management.

Geo. P. Colby has held meetings at his farm house near by, the hours of his speaking usually not conflicting with the hours for meetings at the auditorium. He and his friends celebrated the anniversary under the trees on his lawn, April 3, holding two sessions, and drawing people from Deland and other localities by his picnic dinners and trance addresses.

The association observed anniversary day on same day at the auditorium, Dr. Hillgoes presiding. Remarks were made by Mr. Bond, Mrs. Twing, Mrs. Wheeler, Mrs. McDonald and Dr. Hillgoes.

One of our most convincing mediums is Mrs. Bartholomew, the trumpet medium. In my two sittings with her I received such evidence of spirit communion as should disarm unbelief. My brothers and sisters and father in spirit life and others announced their presence, and gave such proof of their identity as left no reasonable doubt of their reality. Among those who reported were William Denton, James Buchanan, Mrs. Colby Luther, J. Frank Baxter, Mrs. Gladding, Mrs. Concanon, Marian Skidmore, H. A. Parmenter, G. O. Tuttle, Samuel Bowles, Robert G. Ingerson. In the case of Tuttle, I had made an agreement with him a week before his transition that he would if he could, report and give me a verbal test, which we both had fixed upon. He gave the identical words through the trumpet.

Hotel Webster has been well patronized, and now has some 15 young men boarders who are employed in Bond's box factory where over fifty carpenters are at work.

The new brick plant at the depot is rapidly being built. By a new process brick is to be made here from a mixture of sand and lime, which is put under great heat and pressure by steam for some ten hours—the result being a solidification and hardening of the material, somewhat like vulcanizing rubber.

Geo. W. Webster's wife and daughter, Marguerite, expect to spend three months (June, July and August), at Lauderdale, Miss., where there is a sanatorium located near a valuable mineral spring. During their absence Hotel Webster will be run by Mrs. Fisher, of Cassadaga Hotel, which will be closed until fall.

The weather has been very congenial. While the north and west have been buried in snow and frozen by Arctic air, we have enjoyed sunny days and most of the time could sit on our verandas from 10 a. m. to 4 p. m., even in February. At no time in April has the thermometer registered above 92 and then only for a couple of hours twice in the middle of the day—usually 80 to 85 has been the record.

The coming orange crop promises the best since 1894. All lovers of this delicious fruit who can, will wish to come here next year, eat fruit at one cent each, and walk among the golden groves.

At this writing there have been very few mosquitoes and other troublesome insects. The houses are screened, and those who remain through the year say Florida summers are more pleasant than are the winters.

To us northern people, the winter seems like early summer. The water oaks and magnolia trees are in leaf the year round. So are the orange trees. When I came in January the well-laden orange trees, with green leaves and golden fruit presented a scene of rare beauty.

It is probable that the season of 1905 will be prolonged to March 31 and will close with a celebration of the anniversary.

SOUTHERN CASSADAGA.

On Lake Colby, Near Lake Helen Post-office, Florida.

After the phenomenal success of this healthy southern home, and growing meeting, which has gladdened the hearts of hundreds of northern people, the friends of our movement may wish to read of the present outlook and promise for the coming year.

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What brilliant track the Lake reflects,
When full-orbed moon the sky bedecks!
The hours sit by 'mid charming scenes,
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At morning dawn, at evening hour,
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Fills vibrant air with melody.

It is wise before going to bed to make the mind active on any subject, whether through reading or discussion, or otherwise.

Further sound maxims are to take physical exercise "with-out too much mental or physical tension"; to "avoid anything in all things, mentally and physically"; to "avoid anything in the nature of anger or excitement"; "the grumbler, the fault finder, the envious, the malicious, the narrow-minded," are slow to get well.

A quotation from Browning in this Mind article seems to express the New Thought idea, so far as we can understand it:

"All we have willed, or hoped, or dreamed of good shall exist;

Not its semblance, but itself; no beauty, nor good, nor power

Whose voice has gone forth, but each survives for the melodist

When eternally affirms the conception of an hour.

The high that proved too high, the heroic for earth too hard,

The passion that left the ground to lose itself in the sky,

Are music sent up to God by the lover and the bard

Enough that he heard it once; we shall hear it by and by."

The explanation of this poetic idea in the "cant of the New Thought" is that "every good and true thought held is an auspicious mind and that will make for untold good to us in our hour of need."

This cult is numerous enough, it seems, to have established a flourishing "summer school" on the Hudson. Of the officers of the New Thought Federation, whose convention is to be held at St. Louis next October, about one-half are women.

But the New Thought embraces far more than is set forth in the above. The New Thought embraces Spiritualism, and this cult—if it may be so called—will continue to force itself to the front in multifarious ways and in unexpected quarters. It has already liberalized all the churches, having banished Hell and greatly improved Heaven.

But there are many subjects that should be incorporated in the New Thought, for instance the cause which led to the following:

After he had been sentenced to the penitentiary by Judge Chytrous one day lately in Chicago, Attorney Harry G. Phillips made a final plea in behalf of Carl Sjolander, a friendless old wail who was convicted with him of giving a false bond in the Criminal Court. The disgraced lawyer's arguments seemed to be effective, for the judge intimated that he would show Sjolander mercy when he again takes up the matter at the next term.

The prisoner sat trembling in his seat while Phillips addressed Judge Chytrous.

"He is entirely innocent of any criminal intentions in this matter, your honor," said Phillips. "The old man does not yet realize the nature of the offense charged against him. Whatever I did was committed when I was in a condition in which I was not responsible for my actions. But this poor, ignorant old man was simply led along. He did what he was told, and had no idea that he was violating the law."

"There are times, your honor, when I become hypnotized" and cannot realize what I am doing. On such occasions anybody can walk up to me and relieve me of my money and valuables and I would be powerless to resist. They could even take the clothes from my back and I would offer no objections. That is the condition I was in when I was persuaded to sign bonds for Thomas Lynch. Sjolander, 70 years of age, was also led along and he signed bonds which represented him as the owner of property in Buckingham place. He never knew, however, what he was signing."

We should have an entirely new deal along the New Thought line—it should be reconstructed throughout.

James Keck.

Long time ago, when naught but singing pipes
This land adorned, with hummock
And a sickly path from chilly northern
climes,
By spirit-lead, beside this pretty lake,
Was shown the spot his healthy home
To make.

He, cabin reared—on fragrant needle
pines,
When toil is o'er, at quiet night re-
clines.

The land he held, by guidance from
above,
For future years—when here should
sometime be
A school for spirit lore, when man
should see
A modern Eden, ruled by wisdom, blessed
by love

This campground oft at dead of night,
To keep from home and hear the light
Of darkened souls from lower spheres,
This lonely man his vigils kept, for
years.

Our Colby Lake, at last, derives its
name
From him who well deserves his fame.
A channel rare, for spirits' wiser
speech;

When God's soul reforms and deigns
to teach;
And wreaths of beauty plucked from
nature's tree,
His guardian Indian brings to you and
me.

In its early years this camp was the scene of the labors of Mr. Colby, Emma Huff, Marian Skidmore, Abbie Pettigill and others, whose names are not now recalled.

Of late years, under the able financial management of the present board of trustees, headed by E. W. Bond, the monetary success has been very gratifying, and the spiritual influence quite effective.

The association owns an excellent property in land (35 acres, the gift of Mr. Colby), an auditorium, dancing pavilion, apartment house, street lamps, library, large dining-room and kitchen, and water plant. The cottages and public buildings are supplied with running water.

There are now thirty cottages on the grounds, also a hotel and large dormitory.

New-comers are building cottages each year—some half-dozen are already projected for next season.

The Ladies' Auxiliary Society has this season raised five hundred dollars for the benefit of the Association. This generous sum, being the earnings of the women under the persuasive management of Mrs. Twing, Mrs. Carrique, Mrs. Clark, Mrs. Philbrook and their coadjutors.

The association has already received pledges for some six hundred dollars toward the building of a new amusement hall and bazaar, to be erected next fall—the dimensions about 100 by 40 feet.

J. Clegg Wright, so well known as an unrivaled trance medium for philosophical spirits of advanced order, has located on land of his own (160 acres) a little south of the camp. This season he has shingled the sides of his cottage and made internal improvements. He finds the climate conducive to his health, and with his artistic and talented wife and his daughter and her husband, has made his cottage a very social center during their residence here. He gave a short course of lessons in spiritual science during the session, in private cottages, not being employed as a speaker this year by the management.

Geo. P. Colby has held meetings at his farm house near by

Mother's Treasures.

(The following poem was inspired by the picture of an elderly lady resting her arm upon the top of a bureau and her head upon her arm, pulling from a drawer little stockings, dresses, etc., a very sad and tender expression on her dear old face.)

Nicely nestled in this drawer lie some treasures to me dear;
Precious jewels of a happy, forgotten, bygone year.
Little dresses, little stockings and a bonnet, all in place;
Ah! how plainly and how sweetly with each comes a little face.

As I touch these little treasures of my spirit I can see
Those dear faces of my babies, as they all return to me,
And I live the sweetest moments of my life so sadly o'er,
For my mother here is lonely since I have my babes no more.

And this little golden ringlet calls again my baby boy,
With his dimples and his cooing, and I sense the old-time joy,
But that awful wave of sorrow, when I pressed him to me,
Comes again in sobs of anguish, with this ringlet from his head;

Yet I linger near and fondle, and I ponder long and deep,
And I oft lie down to slumber and just sob myself to sleep;
Then my spirit flies to dreamland where I find my little ones
dear.

And my precious spirit babies kiss away the burning tears.
How I love these little garments that my babies used to wear;
How my mother soul unburies when I touch this lock of hair.

All the memories seem so hidden by the veil of passing time
Till I touch these little treasures, then I feel again sublime
In the presence of my babies, once more floating on the stream
Of a life as calm and placid as a mother's sweetest dream,
And I love to press my babies to my bosom in my mind,
While my lonely heart is sobbing and my eyes with tears are blind.

There is sweetness oft in sadness, and as oft relief in tears
When a mother mourns each darling that in memory appears,
At the touching of the garments and the ringlets laid away
There is pleasure 'neath her sorrow that cold words cannot portray,
For she knows she is the mother of their spirits evermore,
And shall meet them when she passes to their bright celestial shore;

Thus her sadness and her pleasure that commingle and combine
In the touching of these treasures, is a wave of the Divine.
DR. T. WILKINS.

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SATURDAY, MAY 14, 1904.

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Biographical Sketch—Number Two.

Jean Hardouin, whose name has become so prominent in the last few years, because of his alleged discovery of gigantic frauds in connection with Christian origin and growth, was born in Brittany, in the northwest of France, in 1646. He died in Paris in 1727, twenty-three years before the death of Conyers Middleton, of whom in our last. The Encyclopedia Britannica says of Hardouin: "He was a classical scholar of the 17th century, at once singularly learned and learnedly singular." This side thrust was written by a clergyman who could not controvert the scholar's facts.

Hardouin's father kept a book-shop, where the son acquired a great love of literature. He was educated in the schools of the Jesuits, and at the age of 20 became an active member of that secret order. In 1683 he became Librarian of the College of Louis le Grand, in which office he had full leisure to pursue his classical studies, in which he took great delight. Dupin, himself, one of the ablest of French scholars, says of Hardouin: "He is among the very first scholars of his learned brotherhood." His life of laborious authorship is a wonder of the age in which he lived, and, until within a very few years, it is probable no one was so well posted in the Christian beginnings as he.

After completing various works which are now recognized among the classics, the last of which was the editing of the Natural History of Pliny, on which he was engaged five years, he turned his attention to numismatics, as auxiliary to his editorial labors.

The ecclesiastical authorities, of which Hardouin was a member, appointed him to supervise the publication of a collection of their works, embracing twelve volumes. He started the Christian world by announcing that in his researches he found, with the exception of the works of Homer, Herodotus, Cicero, the Natural History of Pliny, the Georgics of Virgil, and the Satires and Epistles of Horace, all the ancient classics of Greece and Rome were spurious, having been fabricated by the monks of the 12th century for

the purpose of reconstructing ancient history. He rejected as spurious all the reputed remains of ancient art, together with the inscriptions and coins which are attributed to classical times. He extended the same skepticism to the Septuagint version of the Old Testament, and to the Greek text of the New, alleging the latter was originally written in Latin, and that the so-called "original Greek," was but an imperfect rendering of the Latin original.

Such views, so variant from the teachings of his sect and his religious brotherhood, aroused them into bitter and active hostility. Like Galileo and other reformers who told unpalatable truths, he was violently assailed from all quarters. Secretaries who had no knowledge of the classics, nor of ancient or even of medieval history, who were incompetent of reading the inscriptions on coins or interpret their symbols, employed all the invective they knew to crush the scholar who had the honesty and bravery to reveal what he knew, though to the prejudice of his own religious faith. The doctors of Sorbonne arrested the sale of the work, and caused several leaves to be cancelled. The French Parliament, instigated by these doctors, by official action, suppressed the book in which his discoveries were related. To escape threatened violence in 1708 Hardouin was compelled to recant his opinions. But he reproduced the same facts in subsequent works, and the whole book was afterwards surreptitiously reprinted.

To destroy the force of Hardouin's revelations the habit has been to say he was not serious in the opinions he maintained; that he was actuated by a spirit of bravado to be different from others. This position was taken for the want of a better one. His great learning; his constant access to one of the largest and most valuable libraries then in being; his abundant leisure as Librarian, and the high regard placed on his other works which were very numerous, are assurances of his integrity. Besides, his revelations have been confirmed by the productions of subsequent laborers in the same field of investigation.

And there are other facts the reader should take into consideration in the same connection. Why were the great libraries of the world; the Alexandrian; that of St. Sophia at Constantinople; that of Algers; and those of the Moors in Spain, destroyed by the church, unless to suppress facts the destroyers wished to conceal? Why the Index Expurgatorius, denying to laymen the privilege of certain books which expose the origin of the Christian religion? Why the Inquisition, with its vast sacrifice of human life, the ablest thinkers of the age in which they lived, murdered, assassinated? An expressed doubt of the truthfulness of the church's record, then the auto de fe, the stake and fagot!

But they did not stop here. The victim of doubt, as well as of knowledge, was tempted to believe by the promise of unfading bliss in another life, for simply believing; and with the horrors of eternal damnation for rejecting what the priests proclaimed from their pulpits!

Hardouin's Prolegomena, the principal work in which the false character of ecclesiastical history was revealed, is still only accessible in the original Latin in which it was written. Our esteemed correspondent, Wm H. Burr, Esq., of Washington, made an English rendering of the most salient points in the book some twenty years ago; and the late Prof. Edwin Johnson made a complete translation, to which he added notes and a biographical sketch of the author; but neither is yet accessible to merely English readers. There is one copy in Latin, in the Congressional Library, and it is probable this is the only one in America.

Bluff as Evidence.

To even up matters, and not be left behind, as a California man offers \$1,000 for evidence of materialization, there comes another from Wisconsin, offering \$1,000 for evidence of the Christian faith. Here is his challenge: \$1,000 is offered for positive proof that there is or ever was a Holy Ghost, a personal God, a personal devil, a literal heaven or a literal hell, as described in the Bible. Why doesn't some preacher come after this offer?

A. G. DESCENT.

Is there one of the 100,000 preachers in this country who dares accept this offer? They claim that this very matter is made so plain and clear in the Bible, that if a man does not believe, it shows a natural perversity and wickedness of heart.

Who is this strenuous atheist? His name is Descent, and all that is known of him is that he sent a dollar to a Free Thought paper, and the editor in a burst of gratitude called him "the grand old man of Wisconsin." It is possible he has not a red cent in pocket to make good his game of bluff, and as no preacher will "call," probably it will never be known how small a capital this Descent, mocked the leaders of the Christian world. A thousand dollars is a large sum for impetuous ministers, who, if they had it, could do better work in the master's vineyard. By earning it, the successful preacher would do what no other man has done, and win immortal fame, aside from converting the world. For this proven, infidelity would not have a foot of ground to stand on.

Old-Fashioned Bibliolatri.

A decided flurry, not to say a veritable cyclone, is just now raging in church circles, and the storm center seems to be located in New York City. It is all on account of the "higher criticism," which is spreading among the ministers of Protestant denominations.

Some of the old dyed-in-the-wool orthodox have formed a league to work in defense of the Bible after the old pattern of its defenders in former days, when the higher criticism was unknown.

As stated by the daily press, under date of May 4, the members of the Bible League convention were urged to "fight the so-called treason to the church and to maintain the Word of God as given to the fathers."

One speaker said if the doctrine of holy writ is whittled away by ministers within the Protestant denominations the only refuge of the "always faithful" would be in the Roman Catholic Church.

"Look at Andover. What honest man can look at that institution and not be ashamed?" said the Rev. Robert Russell Booth, moderator of the Presbyterian general assembly and pastor emeritus of Rutgers Presbyterian Church. He was participating in the discussion on "The Practical Consequences of the Attack on the Bible."

"For nineteen centuries the Christian church has been persecuted by the church militant," declared the speaker. "Now we must fight treason in our midst. Men are using their positions in our pulpits and chairs of learning to disseminate treason. Church collections, salaries, and endowments are being used to support those who talk higher criticisms and spread heresies."

"A minister in this city as prominent as there is in the land reads his Epistles' creed: 'Jesus Christ, who they say, was born of the Virgin Mary, and Jesus Christ, who they say, was raised after the third day.'"

"No wonder men find excuse for easy virtue when ministers ordained of God insert 'they say' in the apostles' creed. We are living in a time of God there will be but one refuge and that will be the Roman Catholic Church, which, whatever it has added to the word of God, has taken nothing from it."

We of this league expect Archbishop Farley and Bishop Potter will join this movement, if not by enrollment, in heart and spirit."

Thousands Had No Water and No Food. Los Angeles, Cal.—Three thousand Methodists were stranded in the Grand Canyon of the Colorado without food and water from 3 o'clock Sunday until late Monday. More than 800 were forced to remain until the next morning. Their trains were delayed by a wreck.

Dr. S. W. Thomas, editor of the Philadelphia Methodist, arrived from the canyon yesterday. He said: "Fortunately I was not right in the wreck. About 2:30 o'clock Sunday afternoon seven members of the delegate spears landed in the canyon. Every car was dangerously loaded when the train began the ascent from Williams Junction. The strain was too severe. Several of the engines went dead, and the roadbed gave way, causing a general wreck."

"Away from food and water, without necessary provisions with them, the conference delegates, 3,000 strong, poured down upon the canyon hotel. The manager had expected about 800. He made provision for 1,000 and the consequence was everyone suffered both for food and drink. Such a calamity is unprecedented, I believe, in the history of conferences."

"All Sunday afternoon trainmen, hotel hands, ranchers and Methodists helped to construct a new railroad. It was literally a Methodist rail. On its completion depended the lives of the 3,000."

Sunday night the work was continued. Monday morning found every able-bodied man at the pick and shovel, and it continued until nearly sundown Monday afternoon. The new rail was built around the wreck, and the first load of women Methodists pulled out for Los Angeles about 4 o'clock, satisfied to leave the "air diet" to others in the future."

Could this possibly have been a judgment sent by Providence to these Methodist preachers for traveling on Sunday, even if on their way to a Methodist conference? Did they not oblige the engineers, firemen, conductors and porters to work on the Sabbath day and thus violate it? Bishop Simpson made it a strict rule of his life never to travel on Sunday. Wherever he was, he would stop over and observe that day to keep it holy.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiquely, reveals the degrading, impure influences and results of the Roman confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

"Astral Worship." By J. H. Hill, M. D. For sale at this office. Price \$1.

Religious Liars Scored.

That was very sharp and saucy, as well as truthfully said with which the Rev. Dr. Bruce Brown recently regaled his hearers, in a sermon on the subject of "Religious Liars." In part his remarks were as follows:

"Of course the world is better than it ever has been before and there are more good people than ever before, but no one who has his wits about him can doubt that our modern civilization is honeycombed with falsehood. How is the young man to find his religion and strictly adhere to the truth when his competitors draw business by lying? He fares no better in the political field."

"I have no words with which to express my estimation of the duplicity and twisting and misrepresentation that an honest man meets whenever he is haled into court for any cause. And the saddest thing about all this is that many who lie most fervently, fluently and efficiently are apparently very religious."

"I want to be very charitable and judge as I may expect to be judged. But I am compelled to say that if this same young man turns his attention to the church he finds there realists and phantoms of bygone theology which no one believes, but which everyone who joins must solemnly swear before God that he does believe. Every creed written by uninspired men is soon outgrown. As soon as this comes to pass it helps to populate the church with religious liars."

"David said in his haste, 'All men are liars.' If he had lived in Chicago he might have said it at his leisure. Let's repeat of our sins, quit our lying and try to show the sincerity of Christ before men."

The Church Does Not Want Blood Money.

It would be well for the church if all pastors were as conscientious as Rev. Johnson, of Boston, Mass. In a recent sermon he scored right and left the Christians who have been and are taking "blood money." He said the churches were tainted with "grat," and the coat fits, as no one dares to deny. He is a Baptist and the Baptists have not been as fortunate in getting donations from the "captains of industry" as some others. Either this or conscience, and we will give him the benefit of the doubt. He says:

"Shall we accept blood money, the money wet with the tears of widows and children and shed in the blood of suicides? It has been ground out of the people and should, if possible, be restored to the people from whom it was taken. But it never should be placed in the same class with the poor widow's mite."

If a man does wrong and commits a sin of any sort, if he raises the price of oil so that a poor girl in Boston freezes her hands, his thumb amputated and suffers from poverty, though he gives millions to Baptist colleges and schools there will be left a scar on his soul."

This is sound, practical common sense and Christianity. But alas, it is only a theory. The saloon-keeper who gives liberally is in no fear that his money will be refused, and the millionaire brewer or distiller will be given the most conspicuous seat in church.

Somewhat Delayed.

To all who have ordered copies of "The Bible," by John Ramsburg, we wish to say that we have received word from the publisher, that Mr. Ramsburg is revising the book, and a new edition will be published as soon as this is completed. "Self Contradictions of the Bible" will be ready for sale in about a week. We regret the annoyance to our customers caused by the delay in not getting these two books when promised.

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HOW TO BE HAPPY.

Are you most disgusted with life, little man?

I'll tell you a wonderful trick That will bring you contentment, if anything can—

Do something for somebody, quick!

Are you awfully fond of play, little girl?

Wearily, discouraged and sick? I'll tell you the lightest game in the world—

Do something for somebody, quick!

Though it rains like the rain of the flood, little man—

And the clouds are forbidding and thick—

You can make the sun shine in your soul, little man—

Do something for somebody, quick!

Though stars are like brass overhead, little girl—

And the walks like a well-heated brick—

And our earthly affairs in a terrible whirl—

Do something for somebody, quick!

—Exchange.

The Spread of Evolutionary Thought.

To one who was early interested in evolution, as a world conception, as I was in the fifties, it is gratifying to see how widely the doctrine is now accepted by thinkers. Fifty, forty or even thirty years ago, one rarely met a person who had any belief in the theory. The mass of people, as well as their teachers, were satisfied with the a priori hypothesis of special creation. When evolution, or as it was then called, "the development theory," was mentioned, people generally thought of it as a fantastic notion that man came from the monkey and laughed at it and treated it with ridicule. For a long time it was feared, for there was nothing apparently to indicate that it would ever commend itself to any considerable number of persons. Later, as the theory gained adherents, it excited opposition, as was to be expected, and this was very often bitter; even the high character and eminent services of Charles Darwin were, as Huxley says, "no safeguard against attack instigated with malignity and spiced with shameless impertinence."

Free thinkers, especially Spiritualists, accepted evolution in a general way much earlier, but for some time after the publication of the "Vestiges of Creation" by Robert Chambers, the theory had no standing among recognized teachers of Science. Professor Huxley, who did not declare in favor of evolution till after 1858, says: "Within the ranks of the biologists at that time (1851-8) I met nobody except Dr. Grant of University College, who had a word to say for evolution, and his advocacy was not calculated to advance the cause. Outside these ranks, the only person known to me whose knowledge and capacity compelled respect and who was at the same time a thorough-going evolutionist was Mr. Herbert Spencer, whose acquaintance I made, I think, in 1852, and then entered into the bonds of a friendship which I am happy to think has known no interruption."

Emerson, who was acquainted with the writings of Lamarck, gave expression to evolutionary thought in some of his works sixty years ago but literature in general ignored the theory. The secular press, when the subject came to its notice, made fun of it, of course, reflecting the popular feeling in this respect. The clergy denounced it as atheistic. Herbert Spencer half a century ago advocated evolution, but in writings which reached but comparatively few readers, and not many of these probably fully grasped Spencer's ideas, they were so much in advance of the times. Afterwards Darwin's "Origin of Species" appeared, and supported by Hooker, Huxley and Wallace and other strong men of science, it soon gave to evolutionary thought an impulse as remarkable as any in the history of human thought. From that time evolution has gained ground steadily and rapidly. It has revolutionized zoology, compelled the revision of theological creeds, permeated literature, and so completely established itself among thinkers in every province of thought, that its influence is felt in all intellectual circles and in all departments of learning.

There is no doubt that the works of Andrew Jackson Davis, Tuttle, and of many of the early advocates of Spiritualism helped to advance evolutionary thought.

One rarely meets now a well-informed man who was not intellectually rigid before modern scientific thought had made any considerable progress among common readers, in whose mind the conception of evolution has not replaced that of special creation. Although the former view is held by many with qualifications, sullying it to their religious beliefs, the essential thought that not creative fiat but continuity and growth, not miracle but law has prevailed in the production of species has come to be a strong conviction with thinkers generally.

Among the orthodox clergy the word "evolution" is indeed no longer an offensive word. The sermons preached and the books written by these representatives of the faith to-day show that evolution has modified their interpretations of Nature as well as of the scriptures, and indicate their liberal attitude in relation to other religions than their own. The revision of creeds is but one of the superficial indications of the work of evolution in the church.

Such radical changes in so short a space of time are remarkable. They would not have been possible in any previous period owing to the absence of the mental conditions, themselves products of evolution, which have been among the factors which have brought about the results. The conception of evolution has itself been slowly evolved through centuries, though it did not become definite and susceptible of scientific proof until the middle of the last century. As a speculative idea it was held by ancient Greek philosophers and as something more than a speculation it was maintained before Herbert Spencer and Charles Darwin wrote, by Goethe, Erasmus Darwin, Geoffroy St. Hilaire, Lamarck and others who made valuable contributions to the system of thought, now expanded and established upon an impragable scientific basis.

B. F. UNDERWOOD.

The Teaching of the Bible.

Striking Facts and Figures Presented by a School Inspector of New York.

To the Editor of the New York Sun—Sir:—In your editorial of this morning on the coming convention of the American Bible League you say that "destructive criticism" has entered into theological seminaries to a very great extent and is influencing the sentiment and modifying the points of view in pulpits of even the most nominally orthodox churches.

So true is this that the members of the League, feeling that the Bible has little weight in our colleges and universities, are now trying to compel its study in the elementary schools of our city. No one can defend a cause whose merits he is ignorant of. The pupils of the Sunday schools ought to be as numerous as the pupils of the lay schools.

There are some good citizens who are desirous of introducing the Bible into our public schools on the ground that it is a "masterpiece of English literature." There are others who frankly assert that its introduction into the schools would be a gain to morality—which, of course, means religion. The cry of "literature" will not blind any one to the fact that the teaching of religion in the schools is the real object of these good citizens.

However, a more pertinent question is: Why is not the Bible taught in our churches? Why have we not as many Sunday schools as public schools? The proper place to teach the Bible is in the church or in the Sunday school.

The assertion is made that our young men and women are ignorant of the Bible—that high school and college pupils do not know the origin of Biblical aphorisms—do not recognize them when they see them. If the assertion is true, whose fault is it? There is good reason for believing that the persons responsible for this alleged ignorance of the Bible are the church people. According to the spirit of our Constitution the public schools are for the purpose of affording instruction in the arts and sciences—which cover all mundane knowledge. According to common sense the churches are for the purpose of affording instruction in religion, and the Bible is the foundation of the Christian religion. Are we to understand from recent assertions that all the children in New York have been neglected by the churches and the Sunday schools?

If the churches are not doing their duty in this respect why are they exempt from taxation? Let us put together a few facts and figures in order to find out if it is a good policy to transfer the duty of the churches to the public school teachers.

First, it is a well-known fact that the public school curriculum is overburdened with studies and that the utility of some is a matter of dispute. Introduce the Bible and what follows? Complaints from thousands of parents who do not agree upon the interpretation of the Scriptures. The religious census of 1903 (according to Federation, a good authority) gives us the following for Greater New York:

Leading denominations.....	43
Add subdivisions of Lutheranism and Reformed Presbyterianism.....	11
Total denominations.....	54
Communicants.....	983,800
Roman Catholic.....	331,764
Protestants.....	1,315,554
Total.....	1,315,554
Percentage of Protestant communicants.....	8.68
Percentage of Roman Catholics.....	25.74
Total.....	34.42

Convention of the Morris Pratt Institute Association.

The second annual convention of the Morris Pratt Institute Association will be held in Whitewater, Wis., in the Institute Building, Saturday June 4, 1904, at 2 o'clock p. m.

This convention will mark an epoch in the history of the school. Important business will come before the members, two new directors are to be elected, to take the places of Mr. Thompson, and Mr. Stevens, who retire on account of inability to serve, and other matters of vital importance will have to be considered. It is hoped everyone who can will be present.

This convention belongs to the Spiritualists who are either members of this association or desire to become such. The school is yours, Spiritualists, will you take an interest in it, and control its management and further its success?

Remember if you are a member of the association you have as much voice in the management of the school as any one in the world. If you will be present at its conventions and lend your efforts and influence in its behalf.

Membership fee is five dollars, with

one dollar annual dues, or twenty-five dollars after the first fee gives you a life membership.

If you are a member, kindly see that your dues are paid, if not join the association and have it become one of the leading schools in the country.

Remember the date, June 4, 1904. Whitewater is on the Prairie du Chien division of the Chicago, Milwaukee and St. Paul railroad.

MOSES HULL, President.

CLARA STOWART, Secretary.

Spiritism and Mrs. Leonora B. Piper, and Dr. Thomson J. Hudson's Theories in regard to it. By Ex-Judge Abram H. Bailey. Demonstrates futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents. "Koradine. By Alice B. Stockham and Lida Holt Talbot." In the form of an entertaining story, it contains lessons which every girl should know. Price cloth \$1.

"Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 50 cents. Cloth, \$1.25. For sale at this office.

Next let us compare the public schools and the churches in Greater New York:

Public schools.....	500
Protestant churches.....	956
Roman Catholic churches.....	236
Total Christian churches.....	1,192
Synagogues.....	76
Excess of Christian churches over public schools.....	692
Parochial Schools.....	14
Protestant.....	125
Roman Catholic.....	4

The next question is how much, if anything of the Bible is being taught in these 139 parochial schools of the Christians? But there are 1,192 Christian churches in the city. Then there ought to be 1,192 Sunday schools in the city teaching the Bible to the young. The children attend the public schools only five days in the week. If the Bible is so essential, why do not the churches use Sunday and Saturday in teaching the Bible to the children? The public are heavily taxed for the support of the schools—the last school budget was about \$23,000,000. The state exempts the churches from taxation. Here is the value of the exemptions:

Roman Catholic.....	\$51,915,270
Protestant Episcopal.....	50,367,500
Presbyterian.....	14,836,400
Jewish.....	11,998,750
Methodist Episcopal.....	8,330,750
Reformed Dutch.....	6,287,375
Baptist.....	5,671,400
Union Protestant.....	5,477,300
Lutheran.....	3,381,280

GENERAL SURVEY.

THE SPIRITUALIST FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish to distinctly understand that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to improve upon the minds of our correspondents that the Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, be clear, unambiguous, and favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do so, we will generally have to be wiser, more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE. that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have no space to use them.

ANNOUNCEMENT.—Harrison D. Barrett is located in Syracuse, N. Y., for the months of April and May. He will be pleased to receive the friends of the movement with any distance of Syracuse upon reasonable terms. Address him at once for dates and rates. Send all letters to Harrison D. Barrett, P. O. Box 462, Syracuse, N. Y.

Mrs. Carrie Firth Curran, the efficient president of the Ohio State Spiritualist Association, writes: "The work is progressing, and the members have all done a very good work. I rejoiced to note the article of our good Sister Harlow. We need more such brave women as men to represent our cause, and The Progressive Thinker, which is fearless and always ready to help the good work along, ever ready to defend the truth."

London press dispatches tell of a terrible storm arising among the members of the recent works of Canon Henson of Westminster about the future of the Bible. He did not hesitate to characterize the indiscriminate reading of the Bible in public as an "extremely perilous proceeding." He explained that while educated men had some means of escape from perplexities created by the "incredible and demoralizing narratives" of the Old Testament the untutored mind readily recoiled from the idea of a sacred volume until it became a "pack of lies too gross for toleration."

The veteran lecturer, Will C. Hodge, writes from San Diego, Cal.: "Our meetings are sustained splendidly, both as regards quality and numbers. My work among the friends in San Diego has been a pleasant one, and while regretting that such ties must for a time be sundered, I hope to again renew these pleasant associations during the fall and winter campaign. Mrs. Florence K. White will occupy the rostrum during the month of May."

Lyman C. Howe is now located at 81 South Division street, Grand Rapids, Mich., for May. He will answer calls for week evenings during the month in Michigan.

Oscar A. Edgerly writes from 239 Main street, East Hamilton, Ontario: "While en route from Lynn, Mass., to my present place of engagement (Hamilton, Ont.), I stopped over for two days at the beautiful city of Springfield, Mass. I found that while there are a few Spiritualists in the city who acknowledge themselves as such, still there are a few noble souls who are earnestly laboring to plant the seeds of our divine philosophy where they will do the greatest good. On Thursday evening, April 23, we held a parlor meeting at the residence of Mr. Henry Kingman, and I am sure that all who were present enjoyed a spiritual feast. My guides gave a short address, after which the meeting was taken in charge by the resident medium and speaker, Mrs. Eliza Douglas, and I can truly say that I never listened to a purer or more exalted inspiration than that which was given by her. She is, indeed, sunshine by name and sunshine by nature. Mrs. Douglas holds parlor meetings at her father's home (Mr. J. T. Rhodes) every Sunday night, and judging from her beautiful mediumship I feel sure that some time her name will be known wherever mediumship is practiced. On Sunday, May 1, I began a month's engagement with the Hamilton society. I like the city very much, and I am sure my guides can do a good work here."

L. H. Kingsbury writes: "The Rising Sun Spiritual Mission held its regular services in Star Lodge Hall, Sunday, May 1. Mrs. Ada Blair Za Zalle gave a large number of psychometric readings which were very satisfying to those, the seekers of spiritual truth, who received them. A very good crowd attended the afternoon meeting and a number stayed to hear the evening's discourse, which was delivered by the pastor, Mrs. Nora E. Hill. The attendance in the evening was larger than in the afternoon school, and was gradually increasing in size, and a short time will be one of the strongest in the city. Sunday, May 8, in the afternoon, Mrs. A. Saxsmith will give tests. For the evening, Dr. L. H. Freedman will deliver a lecture and also demonstrate the power of healing the sick by magnetic treatment. We invite especially the sick and afflicted on this occasion, as Dr. Freedman is desirous of giving a practical demonstration of his power. The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. All welcome. Star Lodge Hall, 378 S. Western avenue."

H. F. Coates writes: "Moses Hall will lecture both afternoon and evening, May 15 and 22, for the Church of the Christ Community, Kenwood Hall, 4308 Cottage Grove avenue. We have a special musical programme in addition to the lecture. Come to both meetings, and come early in order to secure a seat."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

E. W. Sprague and wife, N. S. A. missionaries, are making engagements in Indiana, Ohio and Pennsylvania and are planning their route to their home at Jamestown, N. Y., where they will spend their vacation during June. Address them at Rochester, Indiana.

Port Huron, Mich.—As a result of uncanon noises, spirit rappings and spirit forms, Mrs. Edward Glover of St. Clair street, has become a nervous and physical wreck. The Glover moved from Port Huron to St. Clair street, and after a few days of rest, she was again taken to the St. Clair street home where she was awakened by queer noises. A little niece visiting them came down stairs crying and begging her aunt to chase away the man that was haunting her. Mrs. Glover went upstairs and was confronted by an alleged spirit. The tin that covered the stovepipe had been removed and was rattling around the room. Last night the entire household, terrified, packed up and moved out. There is no explanation of the strange manifestations.—Grand Rapids Press.

Sir Oliver Lodge, the famous scientist, in the current number of the Hibbert Journal declares it to be generally recognized among intelligent Christians of to-day that the "surroundings and violent death of Christ were the natural consequences of his birth so far in advance of his age," and although the pity and horror of the event have a "purifying, sacramental influence" yet there is nothing of the nature of punishment to be detected in it. No one believes that the Christ was a dangerous God who, on that account, would more likely treat the sins of men other than they always had been treated by a "constant and steadfast persevering universe." In fact, Sir Oliver regards the doctrine of the atonement in its concrete form as a survival of barbarous times, but believes that the Christ was a higher stage wherein man reached a part of the nature and so a part of God, and that all men are moving toward some great end. He insists that we are all aliens in a strange universe governed by an outside God, and that science will some day tell us how this sense of the divine is the "inner meaning of the redemption of man."

Jennie Selbrede writes from Billings, Mont.: "The Billings people were favored not long ago by having that grand old Spiritualist and missionary, Dr. J. M. Peabody in our city for a short time. He gave two of his soul-inspiring lectures which were much appreciated. Dr. Peabody was accompanied by Dr. Turner, who talked beautifully in a trance."

G. W. Kates and wife of Philadelphia, Pa., noted speakers for Spiritualism, held meetings Sunday in the academy on Park street. Mrs. Kates gave an earnest address at the morning service, in which she said that men may come and men may go, but spirit goes on forever. We are not, however, only little atoms, but we are finally merged into the whole, but are not merged into the great creative forces and will continue to evolve potential power. I am a reincarnationist, but cannot accept the idea of re-embodiment over and over again in this world. Mr. Kates addressed a good meeting in the evening upon "The Reformation of Spiritualism." Mr. Kates spoke of the progress of the ages as having been in spite of ecclesiastical opposition, which sought in the middle ages especially to circumscribe everything according to priestly dictum. Church and state, blended together, was not conducive of human progress—have insured the freedom of human genius, as well as of conscience. His words were pictured by the speaker and the needs of civilization were dwelt upon. He claimed that the Spiritualists had forced more progress in the last half century than had other isms during nineteen hundred years. The Reformation of Spiritualism, the Christian century for progress since the Christian era, and our United States, freed from the priestly domination, had made it possible for religious reform, which always follows human development.—Norwich (Ct.) Bulletin.

Dr. Beverly writes: "At our last meeting at Lakeside hall, Mrs. Bliss gave us a very interesting séance in public, and all were delighted with the results. Our grand opening day at Arlington hall was a great success. Over twenty mediums were present and all made a short talk beside giving tests, wishing us all the success the angel could bring us. The hall will be open every Sunday from 2 to 10 p. m. for readings by different psychic mediums, and the meeting will be in progress at the same time. We have plenty of room and invite you all to our next party and house warming, Saturday evening June 4."

Amanda Coffman, of Grand Rapids, Mich., writes: "I have just finished a month's work for the Grand Rapids Spiritual Association and good results, and meetings well attended. I will be at home until camp time. I still have July open for engagement. I will answer calls for funerals a reasonable distance from home. Address No. 419 Grand Rapids, Mich."

Mrs. Grace Carroll Midgah writes (sending \$2) from Rochester, N. Y.: "Where can you match that amount of reading matter, of best quality, for two small dollars? It can't be done! I keep the last premium offer in The Progressive Thinker handy by me to show expense, and 'can't afford it,' and find it effective every time."

G. J. Aurand writes: "The Spiritual Research Society of Watseka, Ill., had on April 19, 20 and 21, those untiring co-workers in Spiritualism, Bro. Sprague and wife, whose inspiring words and readings must be heard to be appreciated. The angels are blessing their labor by the interest and devotion of the Spiritualists of Watseka, N. Y." John A. McGregor writes from Watseka, N. Y.: "The First Progressive Spiritualist Society of Watseka, N. Y., has been holding meetings during the month of April. We have had Mrs. J. A. Murtha with us through April. She has done a grand work for our society. We had large audiences at all the meetings. She has convinced many of the power of spirit return and made many friends. She has been engaged for the month of June. Something we have never done before is to hold meetings in June. She is a grand medium. She will be with us for two months in the fall. We will have Mrs. C. E. Tving with us the first two Sundays in May, and Mr. Emerson for three Sundays."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Arzella C. Clay writes: "We were not able to attend the Spiritualists meeting in Grand Rapids last Sunday, but but friends gave a pleasant report of the day. Lecture by Marian Carpenter and correct messages given by different mediums. A good collection was taken for the mediums' home."

According to the Record-Herald of this city, C. O. Webster had his fate foretold in a dream. He was in a few days assaulted at Grand Rapids, Mich., from the effects of which he died. A prediction of impending harm came to him in a dream a few days ago. He had been in the East with his wife, and while retreating with his wife, Thursday dreamed that he was in danger of his life. Mr. and Mrs. Webster parted at Fort Wayne, Ind., Mr. Webster going on to Grand Rapids, and his wife continuing on to Chicago. As they parted, Mr. Webster spoke of the dream, and his wife said she had a feeling that trouble was in store. Mrs. Webster laughed away her husband's fears, and thought nothing more of the dream till yesterday afternoon, when she received a message telling of the sudden death. Then she became hysterical, and it was not until last night that friends were able to quiet her. She left on the night train for Grand Rapids, accompanied by friends from the Windermere and two of Mr. Webster's business associates.

H. W. Bracken writes from San Francisco, Cal.: "I read the Great Pacific Ocean, and like Davis, Peabody, Little, and others could pick out the wheat and chaff of the world for the last year I attended the brotherhood in the house of Dr. Phelon. Nine days ago he was stricken down to a point of death. It is a question whether it was apoplexy or paralysis. The doctor thought he was gone, but he is recovering slowly. We hope for the best."

A. C. Lantz writes from Denison, Texas: "Denison is a flourishing town, situated in the Northeastern portion of the state. It is surrounded by a most fertile and productive country. Several railroads run in and out of this place. The population of this town number about 15,000. So far all the Spiritualist lecturers have passed well, but last lecturers have passed well. Mrs. Laura B. Payne, now of San Antonio, Texas, who is traveling under the supervision of the State Association of Spiritualists, visited our city and gave us two as good lectures on the subject of Spiritualism as I ever heard. On the night of the 2nd last, her lecture was 'The Spiritual World—Where is It?' and the night of the 3rd her topic was 'Why I Am a Spiritualist.' As her first lecture was a most scientific presentation of the principles underlying the subject. Her second lecture also was a well presented and both discourses gained for her the approval and hearty endorsement, not only of Spiritualists, but also of her orthodox hearers. She is eloquent and logical and it certainly is a treat to hear her on any subject. Since she left here I have heard nothing but praise for her, not only from Spiritualists, but even those who differed from her in their religious views."

A social and entertainment will be held Tuesday, May 10, at 8 o'clock, 604 Wells street, corner North avenue, for the benefit of William Fitch Ruffie. An attractive programme will be presented, consisting of vocal and instrumental music, recitations, palmistry, psychometric readings, clairvoyant readings, and last but not least, dancing for the young. Tickets, including refreshments, 25 cents. Seats can be had at the door or from Mrs. Marie Jacobsen, 134 East Thirty-first street, who will also be pleased to receive assistance towards the expenses of the entertainment.

Mrs. C. E. Lyons writes: "The Progressive Spiritual Association of Waverly, N. Y., have enjoyed the past week a feast of reason and a feast of soul. We have had Brother Harrison D. Barrett for two lectures. To those who have heard him, I have said enough, for you know his superior talent as a speaker. To those who have not heard him I would say, do not fail to avail yourself of this opportunity as you will be well repaid. His manner and eloquent language could not fail to convince anyone who heard him of the truth he presented on the subject of the Universal Brotherhood. The best wishes of all go with him that he may have a bright and happy future and enter the company of the good and true. He may be assured of a warm welcome with the people of Waverly whenever he will favor us with his presence."

Frank T. Ripley will accept engagements to lecture and give tests within a few days of Grand Rapids, Ohio, on week evenings. He will lecture at the following places: Grand Rapids, Ohio, on week evenings. He will lecture at the following places: Grand Rapids, Ohio, on week evenings. He will lecture at the following places: Grand Rapids, Ohio, on week evenings.

Mrs. Elizabeth Schauss, missionary for the Ohio State Spiritualist Association, sends the following which clearly shows how little dependence is to be placed on the verdict of courts. Justice must be blind when a judge in identical similar cases gives directly opposite decisions: "I received this morning two clippings from Cleveland Press, relating to the acquittal in Circuit Court of Mrs. Lena Wolf. Mrs. Wolf is a medium, and had been accused more than a year ago, a detective went to her for a reading and paid her 50 cents for it, then promptly arrested her for telling fortunes. Mrs. Wolf was fined \$25 in the police court. The Common Pleas Court sustained the verdict of the Circuit Court. The case went to Circuit Court and there Mrs. Wolf was vindicated and set at liberty. Two days after this a Madame Osborne was arrested on a similar charge. The same police judge who fined Mrs. Wolf, had decided that though the Madame had technically violated the law against fortune-telling, yet the practice of giving readings had so grown upon the Madame that it had become a part of her religion, and a positive wrong would be done in punishing her, and so discharged her. He was evidently learned from the lesson from the circuit judge."

Mattie McBurnett writes from Holland, Texas: "Mrs. Laura B. Payne, vice-president of the Spiritualist Association of Texas, has shortly since completed a course of lectures on progress in Spiritualism in this town. Her talks attracted great crowds of attention and her own contributions, which were said and touching. She is a fine orator and a learned woman, not only in her speciality, Spiritualism, but in all the branches of knowledge. Thus making her lectures very attractive and conditions more favorable."

Geo. E. Corpe writes from Oregon: "Through the columns of your paper I desire to ask a favor of some correspondent living in Washington, D. C., which, if granted, will be interesting. First, I will explain in the Magazine of Mysteries there is an article telling about the 'unfamiliar picture of Christ, which an artist living in Springfield, Mass., had begun, and before it was finished he had occasion to go to his studio one night, when to his surprise he found that he could see the painting in the dark, and that Christ appeared to be walking in the moonlight, while above and below him could be seen a crowd of people, and he had no idea of what he had painted. The painting was afterward purchased by a physician of Washington, D. C. The paper does not tell his name. The article says this picture puzzles scientists as well as others. Anyone can see the picture in the dark, and the eyes become accustomed to the darkness. They can also see the cross in the dark, no cross electric lights are turned on, no cross can be seen. Now, some correspondents living in Washington would see this picture and tell you readers about it. It surely would be interesting."

Mr. H. D. Simons, of Cambridgeport, Mass., sends a club of ten subscribers to the Progressive Thinker. Many thanks!

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Mrs. Isa A. Cross writes: "The Hyde Park Occult Society has engaged Dr. G. M. Maury to lecture on May 15, Sunday evening, at 7:45, in his new hall at 819 E. 55th street. Come and give him a good full house as a welcome. There will also be a progressive euchre party on Friday evening, May 13. Please be on hand early and bring your cards. This card party will be held in our own hall, 819 E. 55th street. There will be fine hand-painted china given away as usual. Score cards will be 25 cents."

Geo. H. Brooks writes: "My wife and I want a middle-aged lady to make her home with us to attend to the general housework. Spiritualist desired; someone who can cook and spend the summer. I wish, out of my many friends, some one of them would seek me at my home, 114 President street, Wheaton, Ill."

Mrs. Lily LeSueur writes: "The celebration of the twentieth anniversary of the Band of the President, Mrs. C. L. V. Richmond, 3802 Ridge avenue, Rogers Park, Ill., Thursday afternoon and evening, May 5. Needless to say that their spacious house was crowded. Our programme was varied and interesting. The ladies brought refreshments; tea and coffee served. This meeting is the first of the summer for the Band of Harmony. All friends of the cause are welcome."

Don't miss the grand May Hop and Leap Year Party, given under the auspices of the Ladies' Auxiliary of the Rising Sun Spiritualist Mission, Saturday evening, May 21, 8 o'clock, at Star Lodge Hall, 378 S. Western avenue. Music by Bramhall's Orchestra. Special feature, crowning of a May Queen. Tickets 25 cents.

Dr. Geo. W. Carey is on the Onset Bay Association programme this season, and his address will be 204 Dartmouth street, Boston, Mass., until October.

Mrs. L. E. Zimmerman writes from Elmira, N. Y.: "I have been interested in the work of the Progressive Thinker, and the meeting have been well attended, but owing to the opening of the summer attractions, which take place this month, calling the people in other directions, it was deemed best to close the church at the close of the evening service. Mrs. Kate R. Stiles, who has been with us five weeks, leaving to fill other engagements, will arrange meetings during vacation at which developing mediums will take active part. Sunday, May 1, Mrs. Kate R. Stiles of Boston, Mass., closed a very instructive and successful engagement with us, leaving no doubt in our minds that she will fill our hearts. Those who know and love the spirit of love which dominates and emanates from her 'Temple of the Living God,' and the messages of knowledge and comfort given forth from her storehouse to seekers and sleepers alike. During the season we have enjoyed the volleys from her 'Temple of the Living God,' and the messages of knowledge and comfort given forth from her storehouse to seekers and sleepers alike. During the season we have enjoyed the volleys from her 'Temple of the Living God,' and the messages of knowledge and comfort given forth from her storehouse to seekers and sleepers alike."

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MIND MARVELS, OR CURIOSITIES OF MENTAL PHYSIOLOGY.

The truths of science [as set forth in VIM, by the erudite scholar, Felix L. Oswald, M. D.] would prove stranger than fiction, if their pursuit were not so often sacrificed to the chase of phantoms. For nearly eight hundred years the blots of the Middle Ages discouraged astronomical studies and soared in search of the Seventh Heaven, because the revelations of the starry firmament were supernatural enough to suit their purpose. And for perhaps similar reasons our psychological miracle-hunters still grope in the fog of mysticism, and neglect the wonderland of mental physiology. Yet that realm of natural magic might reveal marvels far transcending the dreams of Gnostic visionaries. The microscope has done for the human organism what the telescope did for the world of stars; anatomists have discovered bodies within bodies, animated systems subservient to other systems; despised matter evolving a fairland of organic miracles, of marvelous mental and physical interactions; thought-ways, invisible, intangible and impalpable have been found equal to the task of repelling myriads of microscopic invaders, but also of inviting their attacks, with life-endangering, and even fatal results.

The mere belief in the efficacy of sham remedies has more than once proved sufficient to arrest the progress of formidable epidemics, and the physiologist Haller describes the well-attested results of an experiment intended to demonstrate the pathological power of terrified imagination. In 1761 a Russian autocrat—not the eccentric Catherine, it seems, but her pious predecessor, Czarina Elizabeth—authorized her court physician to test his theory about the contagious disorders. The cholera was raging in Moscow at that time, and the experiment was suggested by the petition of a condemned brigand, who had offered to subsist on rye bread and water for the rest of his life if the Empress would commute his sentence to imprisonment at hard labor.

"Your repeated attempts at jail-breaking," said the doctor, in magisterial disguise, "justify misgivings as to the motive of your request, but, in the plenitude of her mercy, the Czarina has decided to give you a chance for your life, and even for your freedom. The plague is at our doors; will you consent to contract the infection and allow Her Majesty's physician to test the efficacy of a new specific? You risk death, of course, but that risk is preferable to the certainty of your present doom. In case you recover, you shall be free, after signing a pledge to leave the country forever."

"But suppose I should not fall sick at all?" asked the petitioner, after some reflection; "how can I pledge my word on that point?"

"Oh, we'll attend to that," said the pseudo-judge; "you will pass the next night in a bed forwarded for that purpose from the pest-house, and warranted to communicate the disorder within twenty-four hours—perhaps sooner. The great probability is that you will wake with a severe headache and premonition of a vomiting fit. Bowel complaint will supervene, before night; your pulse will become feverish"—outlining the usual development of Asiatic cholera.

"And within a week after recovery I shall be free?"

"Yes, upon the condition named."

"Then I consent," said the bold brigand, and was soon after conducted to the cleanest bed he had perhaps ever occupied in his life. The mattress, blankets and sheets, though slightly stained, were brand new; the very bedstead had just been finished by a joiner, and battered, here and there, after being painted and varnished. "Be of good cheer," said the steward of the prison hospital, "the new remedy is said to have cured eighty of a hundred cases, so you have a four-fifths chance of survival. Then don't let the headache scare you, though it will come as sure as the morning comes." All that night the bed-room was kept well ventilated and fumigated; an extra blanket, sprinkled with antiseptics, was added, towards morning, but about an hour after sunrise the patient began to complain of sick headaches, and soon after was in delirium. Symptom after symptom supervened on schedule time, and before the dawn of the second morning the desperado died without having regained consciousness.

And if his microbes could have been preserved in proof-spirits, Dr. Gomez Arbezaga of Rio Janeiro, would probably have found them indistinguishable from his specimens of warranted cholera bacilli. Were the germs of the epidemic filling the atmosphere ready to fasten upon specially susceptible organisms? Had they been generated by the agency of an excited imagination?

That agency alone unquestionably evolved the stigmata of Pauline Kellar and other visionaries, whose minds dwelled upon the vicissitudes of martyrdom till their hands exhibited the scars of nail-wounds, and their temples the imprint of a thorn-crown. Imagination caused a horrid swell on the foot of an Austrian soldier who had stepped upon a crab which his mischievous (Mexican) comrades represented as a monster scorpion;—"very frequent on this beach," they assured him, "and not necessarily fatal, though your foot will probably have to be amputated." His hide had been hardened by barefoot rambles, and the mark of the pinching claws was barely visible, but towards evening his foot began to swell with a rapidity which nothing but an explanation of the hoax would arrest. The weather, it is true, happened to be extra sultry, but it is probable that the trick would have succeeded with or without the assistance of meteorological circumstances.

The Roman general, Pretorius, is said to have made the forgery of auspicious omens a habitual resource in war, and Captain Langens of the Algerian Zouaves tried an expedient of that kind when his command started out for a forced march across the foothills of the Atlas Range. "There's a chapel up there," said he, pointing to a specially steep and stony ridge, "tomb of a Mohammedan saint, and the natives stick to it that his influence prevents fatigue in climbing that mountain. Wants to encourage pilgrimages, I suppose. The tradition is humbug, of course," he added, "but the fact remains, it may be the pure mountain air that counteracts fatigue."

The ascent would have tested the staying powers of a Rocky Mountain goat, but nine out of ten climbers admitted, with surprise, that they had never felt better for months.

"Wish we could take a few bones of that saint along," suggested a French sergeant.

"Can't do it," said our Arab guide, with several twinkles in his eye.

"Why not, please?" snarled the sergeant; "ghosts around the tomb of that old stuff?"

"More serious than that," laughed the guide, "the old fellow isn't born yet."

Bishop Butler's "tar-water cure" was just getting epidemic when the death of its originator dispelled the hopes of physical immortality, and the galvanic tractor swindle boomed for years, till a skeptic conceived the plan of removing a set of metal plates and continuing the output of miracles with bits of painted wood.

"Revelante Arabica," the joy of our fathers, beautified millions, amidst visions of spice-groves in Araby the Blest, and would still rank with "staple proprietary medicines," if the discoverer had not provoked the wrath of his factory manager and thus divulged the fact that his panacea consisted of chick-pea flour with sifted malt and a little cheap sugar.

The temple coliseum of Borobodo, on the island of Java, enshrines the miracle-working tooth of Gautama, the founder of Buddhism, and tooth-like acaia thorns, emblematic of that fact, are gathered on the neighboring hillsides, and sold all over Burma, Siam and Southern China, to be worn as talismans on the lower edge of the coat collar. The list of sufferers relieved by the use of these amulets would fill volumes enough to stock an Oriental library and leave a few wagon loads for export purposes. And why not encourage such beliefs? Why fret the stomach if all the disorders mentioned in Dr. Bartholomew's text-book can be cured by fretting a linen jacket? Should the luxury of being humbugged not be purchased on the cheapest terms?

"Intolerance seems ineradicable," says Sidney Smith in his comments on the oppression of the Irish Catholics, "and I admit that there is a vast luxury in selecting a particular set of Christians and worrying them as a boy worries a pup."

py dog... cruelty and injustice must, of course, exist, but why connect them with danger? Why torture a bulldog when you can get a frog or a rabbit?"

The question recurs, why torment the vindictive tissues of the human stomach, if faith cures can be applied to the lining of misfit dusters?

Imagination cures cost America alone about \$65,000,000 a year, and if purging is unavoidable, might as well be purged from the element of danger. We ought to import a shipload of Buddhist talismans, and try Sir Emerson Tennent's plan of wearing them a little lower down, in certain cases.

A gormandizing friend of the accomplished traveler, it seems, accompanied him on his visit to a Buddhist convent, and at his advice, invested a few coppers in a "consecrated colico-cure scarf."

"Well, did your companion find relief?" asked the almond-eyed abbot, the next morning.

"No, he's a skeptic," confessed Sir Emerson.

"A what?"

"Oh, well, after hanging that thing around his shoulders a few minutes he got discouraged and flung it in the river."

"What a pity," groaned his reverence. "Such a treasure lost forever. Of course, he ought to have tied it around his stomach."

But the power of faith—"strenuous expectancy," secularists prefer to call it,—redeems the drawback of such mistakes, and true believers have recovered by swallowing clysters, and according to Dr. Zimmermann, even foot baths, soap and all.

A Soudan warrior in the train of Baker Pasha (Sir Samuel Baker) survived a three-ounce dose of tooth powder, and only regretted that he could not send duplicates to his fever-stricken relatives. Weary Mussulman pilgrims who had swallowed Burton's fennel water as an "Extract of Manna," felt "better in every way," but it is a still stranger fact that the worn-out organism will accept mental substitutes for Nature's sweet restorer.

Prof Basedow, educational reformer and all-around experimenter, once tried the trick of setting an alarm clock six hours ahead, and in a minute or two had some twenty young excursionists on their feet, rubbing their eyes, but agreeing that they had never enjoyed a better night's rest.

"Do you know I let you sleep longer than usual?" asked the professor, to carry the test a little further.

"I thought so," said a youngster who had hardly an hour's nap. "I had an impression as if the morning must be very near."

Just then another clock struck ten, and after a glance at the starlit sky, the dupes glared at each other in mute amazement.

"For heaven's sake," one of them burst out, "have we all been sleeping a night and a day, and part of another night?" (To be continued.)

A MATTER FOR INVESTIGATION.

To the Editor:—I have read with great interest a lecture by Miss Harlow in the last Progressive Thinker, concerning frauds in general, and the "Blue Book" in particular. Now I have heard often of this blue book filled with stock ticks (?) dealt out by star mediums to a credulous public as genuine communications from the spirit world. Is it true? Is there such a book, and is it used for such a purpose? If so, what are Spiritualists going to do about it. THAT SUCH A BOOK EXISTS IS TOO WELL KNOWN TO BE DISPUTED.

"Tis true; 'tis a pity, and a pity 'tis, 'tis true."

If used at all, it is used by the star mediums, whose fame is world-wide, and who are in great demand by societies, at state conventions, and at the annual gatherings of the N. S. A. These mediums roll in wealth and sparkle in diamonds, while honest mediums are driven to the wall, scarcely able to get the bare necessities of life. They give only what they receive from the spirit world. But that does not satisfy the morbid curiosity of test-hunters. So a demand has been created for startling communications. Hence the necessity for a fraudulent supplement to the genuine in the shape of a book of manufactured tests.

And it would seem that a class of conscienceless persons have come to the front all equipped, ready to meet that demand in the use of bogus tests committed to memory from the pages of the aforesaid blue book. A kind of "fraud trust" has been formed to get up a corner on the lines of communication between the two worlds.

The excuse given for the employment of such mediums is, that they are a drawing card; they fill the house, and thus more money comes into the treasury. It would be the judgment of charity to suppose that those who employ those so-called mediums are in ignorance of their true character. But are they? It seems incredible that such should be the case. They must have heard of the "Blue Book," and for what purpose it is used by these wonderful psychics.

It is incumbent upon the officers of the N. S. A. and of our societies, to know whether these things are mere idle rumors, or cold, stubborn facts. If the blue book does not exist, and these mediums are innocent of the charges imputed to them, they should be vindicated by all means, and no one would more gladly do it than myself. On the other hand, if the blue book is in evidence, and if it is used to deceive and defraud in the sacred name of Spiritualism, then, an investigation of the most searching character should be instituted. The N. S. A. should inaugurate the movement, and probe the thing to the bottom. The responsibility cannot be shifted to other shoulders, nor can facts be winked out of existence by closing our eyes and refusing to see.

If these things are true, they disclose a condition of moral turpitude without a parallel in human annals. It would be impossible to conceive a blacker crime, or an act more diabolical, than in the sacred name of dear departed loved ones, to mock their sorrowing kindred by bogus communications as coming from them. There is no lower grade of depravity than this, and none that deserves a severer punishment. And yet Spiritualists themselves wink at the whole matter and sustain these so-called mediums. They are thrust to the front, and the farcical show goes on, while angels weep, and devils jubilate over the deception that is being practiced.

I would like to see every one of these star performers put to the test, and be made to tell under oath what they know about the "Blue Book." If there is no such thing every one of them would be willing to swear for their own vindication. If they should refuse, then, by their silence they would stand convicted in the judgment of an impartial public. Better by far that public tests be forever abolished, than that the platform should be longer disgraced by fraud and deception. The divine mission of Spiritualism will never be accomplished till the temple is purged of all that now defiles it, and its public exponents practice and live what they preach.

Baltimore, Md. N. F. RAYLIN.

Habits of reverence, if carried into religion, cause superstition; if carried into politics, cause despotism.—Buckle's "History of Civilization."

He who acts unjustly, acts unjustly to himself, because he makes himself bad.—Marcus Aurelius.

When morality is no longer connected with an imaginary being to whom are imputed all sorts of imaginary demands, then will the law of nature be emancipated and the way to happiness, freed from all hindrances consisting in anything else than regard for our fellow-men and human honor.—Karl Heinzen.

Convictions are generally first impressions sealed with later prejudices.—Meredith.

The order and energy of the universe I hold to be inherent, and not imposed from without; the expression of fixed laws, and not arbitrary will, exercised by what Carlyle would call an almighty clockmaker.—John Tyndall.

Resentment is, in every stage of the passion, painful, but not disagreeable, unless in excess; pity is always painful, yet always agreeable; vanity, on the contrary, is always pleasant, yet always disagreeable.—Hume.

DYSPEPSIA

CURED

If you suffer from Dyspepsia, Stomach, Liver, or Bowel Trouble, or any kind of indigestion, it will be worth your while to try Dr. J. S. Loucks' "Dyspepsia Cure." It is a simple, safe, and effective remedy, and will cure you in a few days. Price, 50 cents. Sent by mail on receipt of the price.

Passed to Spirit Life.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mr. Roy Bartholomew, aged 68 years, was called to take his departure from the physical body, on April 10, caused by falling from a roof. He was a resident of Geneva, Ohio, for fifty years; was a Spiritualist and welcomed the change. His loved daughter welcomed him to the ethereal home where father, mother and many were waiting to receive him. Mrs. Carrie Firth-Curran, Toledo, Ohio, officiated.

Passed to spirit life from his home at Alcott, Colo., April 25, 1904, Jason D. Freeman, after an illness of over two years. He had been a firm believer in spirit return since 1874. He was 65 years of age at the time of his death.

N. H. FREEMAN.

Charles H. Crawford, M. D., of Chicago, whose sudden demise occurred Thursday, April 28, was a physician of acknowledged ability, beloved by all who knew him, his home life being exceptionally happy. While we miss his physical presence, we should not regret his advent into that other life for which he was so fully prepared and from which we shall receive his gentle guidance. His greatest ambition was to benefit mankind, and he hoped to awaken and stimulate the desire for the higher life by his book just published, entitled, "Natural Laws Governing the Mortal and Immortal Worlds." He was also author of a newly finished manuscript, "Origin and Evolution of the Mind of Man," to whose publication he looked forward with the keenest pleasure.

The funeral services were held Sunday afternoon, the casket being borne with flowers, which he dearly loved. The remains were taken to Graceland for cremation. He was a member of both the Masonic and I. O. O. F. orders.

Mrs. Elizabeth Gould, of Knox, Ind., passed to the higher life from Mount Clemens, Mich., April 29. Her body was cremated at Ft. Wayne, May 2. She was an ardent Spiritualist, as was her husband, who passed over three years before.

Mrs. Grace M. Beha passed to spirit life, May 3, from heart failure. She was a devout Spiritualist and leaves a husband to mourn her earthly loss. Services were conducted by the writer at her home, Friday, May 6, at 10:30.

MAGGIE WAITE.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal. Price 75 cents. For sale at this office.

"Right Living." By Susan H. Wixson. The author shows a very practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceums. In the hands of kind and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

"After Her Death." The Story of a Summer. By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

Your Contribution To the Mediums' Fund in the N. S. A. Treasury, be it large or small, will do more good than a donation to any other fund upon the books of the Association. Every medium, every speaker, and in fact every man and woman who loves the cause of Spiritualism should swell this fund with their gift. The appeal of Mrs. Longley is just and timely. If our cause is worth sustaining these dear old pioneer workers who have become invalids at their posts are worthy of our sweetest kindness and tenderest care. Let us help our helpless mediums, and prevent their dependence upon the common charity of a cold and prejudiced world. Send your contributions to Mrs. M. T. Longley, Secretary N. S. A., 600 Pa. Ave. S. E., Washington, D. C., and do not delay.

"Roman Culture and Cure, Part First. The Philosophy of Cure, (including Methods and Instruments.)" By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it will fulfill the promise of its title. For sale at this office. Price, 75 cents. Price 25 cents.

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VOL. 29.

CHICAGO, ILL., MAY 21, 1904.

NO. 756

A REMARKABLE MANIFESTATION.

Dr. I. K. Funk of Funk & Wagnalls Company, the publishers, has written a large book. It is called "The Widow's Mite and Other Psychic Phenomena" (price \$2), and it is apt to stir up a great deal of speculation and discussion among those who love such matters.

"The Widow's Mite" is the story of an alleged communication with Dr. Funk had with the spirit of Henry Ward Beecher about a year ago. The story was told briefly at that time, but Dr. Funk now makes known for the first time what really happened. It is so circumstantial, and is backed up with such a cloud of apparently reliable witnesses, that it is worth reproducing in Dr. Funk's own words.

STORY OF THE WIDOW'S MITE.

Dr. Funk's version of the affair is as follows:

In the early part of February, 1903, having heard of a woman in Brooklyn who every Wednesday evening gave spiritualistic "sittings" to her family and a few invited guests, I requested a mutual friend of the family and myself, Mr. Irving S. Roney, a gentleman who has long been the employment of Funk & Wagnalls Company, and who has the confidence of us all, to secure for me an invitation to attend several of these meetings. I found the family plain, intelligent folks, in humble circumstances; the medium a delicate lady of 68 years, of little school education, refined in manners. The controls report themselves to be three in number—viz., a daughter of the brother-in-law of Mame, who died at the age of 7; and a friend of one in the circle by the name of George Carroll, and a son of the medium by the name of Amos.

The sittings are a kind of prayer meeting, a weekly reunion of the family, "living and dead," and have so been held, I am told, every Wednesday for over four years. No charge of any sort whatever is made, nor is there any collection taken. The communications are believed to be by direct or independent speech and by raps, with lights occasionally appearing on the curtains. The voices are of a great variety; I counted in a single evening as many as twenty—some apparently the voices of children, and others of middle-aged persons, and of old men and women; a few of these are the voices of Indians, and one of a jolly, typical Virginian negro. Each voice maintains its individuality during the evening and from one evening to another. Listening closely, I was never able to hear any confusion of the voices, except on one occasion in the voices of Mame and the negro, Aunt Eliza.

TESTS ALL "UPON HONOR."

The medium at these sittings sat behind a curtain in the dark. A dim light in a corner of the room in which we sat, controlled from the cabinet, made objects about us faintly visible—by it with a little straining of my eyes I could tell the time by my watch. The bedroom in which sat the medium opened into the kitchen. The conditions were not as good as a test kind. It was all "upon honor."

The conclusion that this mediumship was a remarkably good case of secondarily personality was almost fixed in my mind up to the time that I had the singular experience which I give below.

THE BEECHER QUESTION.

On my third visit I was quite tired, and sat quietly during the entire evening listening to the talk between the cabinet and the sitters—the sitters there were fewer than a dozen. About 11 o'clock the control named "George," in his usual strong masculine voice, abruptly asked: "Has any one here got anything that belonged to Mr. Beecher?" There was no reply. On his emphatic repetition of the question I replied, being the only one present, as I felt sure, who had only an immediate acquaintance with Mr. Beecher: "I have in my pocket a letter from the Rev. Dr. Hillis, Mr. Beecher's successor. Is that what you mean?"

CONTROL IS INSISTENT.

The answer was: "No; I am told by a spirit present, John Rokestraw, that Mr. Beecher, who is not present, is concerned about an ancient coin, 'The Widow's Mite.' This coin is out of its place and should be returned. It has long been away, and Mr. Beecher wishes it returned, and he looks to you, doctor, to return it."

HE REMEMBERS THE COIN.

I remembered then that when we were making "The Standard Dictionary," some nine years before, I had borrowed from a gentleman in Brooklyn, a close friend of Mr. Beecher, who died several years ago—a valuable ancient coin known as "The Widow's Mite." He told me that this coin was worth some hundreds of dollars, and under promise that I would see that it was returned to the collection where it belonged, he would loan it to me. Although a member of Dr. Richard S. Storrs' church, this gentleman remained a conspicuous friend of Mr. Beecher all through the famous trial which so severely tested the loyalty of many of Mr. Beecher's friends.

DECLARES COIN NOT RETURNED.

I said to the control: "The only 'Widow's Mite' that has ever been in my charge was one that I borrowed some years ago from a gentleman in Brooklyn; this I promptly returned," to which the control replied: "This one has not been returned."

And then, after a moment's silence, he said:

"Do you know whether there is a large iron safe in Plymouth church?"

He said: "I am impressed that it is in a large iron safe, that it has

been lost sight of; it is in a drawer in this safe under a lot of papers, and that you can find it, and Mr. Beecher wishes you to find it."

I said: "Do you mean that this safe is in Plymouth church?" He said: "I don't know where it is. I am simply impressed that it is in a large iron safe in a drawer under a lot of papers and has been lost sight of for years, and that you can find it, and Mr. Beecher wishes you to find it. That is all I can tell you."

THOUGHT IT WAS SENT BACK.

The next day when I went to New York I thought over this curious communication about "The Widow's Mite."

It was certain the coin had been returned, but the inconsistent statement that it had not been returned and the curious fact that such an unusual piece of money should have been so positively mentioned all impressed me strongly.

During the day my brother, who had been the business manager of the Standard Dictionary, called at my editorial rooms. I asked him, without telling him anything of the incident of the night before, if he remembered "The Widow's Mite" which we had used in the illustration of the dictionary. He said that he did, and in reply to my question as to what he had done with it, he replied: "I returned it." "To whom?" I asked. He said: "I don't know the man, but I returned it to the person whom you said you had borrowed it." "I never heard that you had borrowed such a coin," I tapping the bell, I called in the cashier and asked him: "Do you remember an old coin called 'The Widow's Mite' which was in our possession during the making of the dictionary?" He replied that he did, that it was given to him by Mr. B. F. Funk, and he was returned to its owner. I asked: "Are you sure of this?"

TWO MITES ARE FOUND.

He said: "I believe it has been so returned." I told him to go to the large iron safe (we have two safes in the cashier's office) and had his assistants help him see whether that coin was anywhere in the safe. In about twenty minutes one of his assistants came into the office and handed me an envelope in which were two "widow mites." The envelope had been found in a little drawer in the large iron safe under a lot of papers, where it had lain forgotten for a number of years.

In examining the coins and also the plate of illustrations in the dictionary it was found that we had used for reproduction the smaller and lighter colored one. The other was much blacker. I concluded that the light one was the genuine widow's mite, for I remembered that we had sent both to the curator of the Philadelphia mint, who was an expert on ancient coins, and had asked him kindly to let us know which of the two was genuine. I instructed Mr. B. F. Funk, business manager of the dictionary department, to follow the information of this expert in making the coin plate, and up to the time of my interview with the control I had thought that this instruction had been carried out.

GOES AGAIN TO SEANCE.

The following Wednesday evening I attended this same Brooklyn circle. Toward the close of the seance "George" began talking. I said to him: "George, do you remember the request you made of me last Wednesday evening?" He at once replied: "Yes, about the coin—the widow's mite?" "There are two of them; now, George, can you tell me which of the two is the right one?" Without an instant's hesitation he answered: "The black one."

WHERE LOCATED?

I was certain that the lighter one was the correct coin, as that was the one we had used in the dictionary. I asked him whether he was sure that it was the black one. His reply was instant: "Certainly." Then I asked whether he could tell me to whom it was to be returned. He said that he could not tell, but he thought it was to be returned to some place in Connecticut, but he did not know for sure. I asked him whether he could tell me from whom I had received it. He said that it belonged to a close friend of Mr. Beecher's. I wished to know what friend, if he could not give me the name. He said that he could not, but that he was shown a picture of a college, that he did not know what this meant unless that this man had been connected with a large school.

THE OWNER DISCOVERED.

This information about the owner of "The Widow's Mite" was all correct as far as it went, for the gentleman from whom I had got it was Prof. Charles E. West, who was, at the time that I had borrowed the coin and had been for many years at the head of a ladies' high school on the Brooklyn Heights. But curious thing was that so much could be told of the details and yet the name of the owner of the coin could not be given, nor could I be told with any certainty where Mr. Beecher desired the coin to be sent. The answer to my repeated sitting and two future sittings: "I cannot tell you; I do not know, for some reason Mr. Beecher does not tell."

AT A SEANCE WITH ANOTHER MEDIUM

At a seance with another medium the following week I asked these same two questions of Mr. Beecher, who was said to be present. I was told by the control that Mr. Beecher said that he was not

concerned about the return of the coin; what he was concerned about was to give me a test that would prove the certainty of communication between the two worlds, and since that has been accomplished in my finding the coin he cared nothing further about it. In the conversation at this second circle I had spoken of the coin of which I had taken another medium. This drew vitiated the evidential value of this later interview as a test.

After receiving the surprising answer from the control, George, that it was "the black coin" which was the correct one, I sent both coins again to the Philadelphia mint, without giving them any indication or clue of what had taken place, simply requesting to know which of the two coins was the genuine "Widow's Mite." The reply that came back was as follows:

SOME OF THE AFFIDAVITS.

"Mint Service, Office of Superintendent United States Mint, Philadelphia, Pa., March 14, 1903.—Funk & Wagnalls Company, 30 Lafayette place, New York. Gentlemen: Our best authority on Jewish coinage is the book of Frederic Madden, M. R. S. L., assistant in the department of coinage of the British Museum. He describes the larger of the two pieces as having a center knob, surrounded by six stars or lobes, in which is written in Jewish characters the name, when translated—Jehonathan Hamelki or King Jehonathan. The reverse contains the figures of an anchor. The time of this king is given as that of Alexander Jannaeus as 105 B. C. to B. C. 78."

"The second and smaller piece is evidently a copy, made at a comparatively recent date, of a coin representing a later date than the first piece, the obverse of which is filled with Jewish characters representing, when translated, Jonathan the high priest and the confederation of the Jews, written in a wreath of laurel or olive. The reverse has two cornucopias and a poppy head with a dotted circle, and its time not later than 78 B. C."

"ALBERT A. NORRIS, Acting Superintendent."

It was the second and smaller coin that we had used by mistake in the dictionary; the larger is the "black coin" and the one that we should have used, and which we have ordered on the above information to be substituted in the dictionary plate in the next edition. The envelope containing the two coins when found was sealed, and on it were written these words:

"Mr. Raymond: The widow's mite—please put in vault for safekeeping. Value \$125. B. F."

"This envelope contains two widow's mites—shekel, half shekel, and denarius."

Nothing else was written on the envelope, but in the preface to the dictionary there is this statement, speaking of the illustrations: "The Widow's Mite (which was the coin used in an excellent original coin in the possession of Prof. Charles E. West of Brooklyn, N. Y.). Unfortunately, few people read the preface to a dictionary."

Mr. Roney is one of the most truthful men I have ever met—in my judgment incapable of falsehood or trick.

CONCLUSION DRAWN FROM FACTS

Mr. West assures me that no other members of his father's family knew of the loan of this coin or of its absence from its place in the collection.

I believed the coin had been returned. This was not a case of forgetfulness, as my belief was based on the natural thought that my instructions for its return had been carried out.

Mr. B. F. Funk's belief that the coin had been returned was also not a case of forgetfulness, as he, too, believed that his instructions had been obeyed.

Mr. Raymond's (the cashier's) belief was a case of forgetfulness. He intended to return it, but forgot to do so.

Neither of the assistant cashiers knew anything about the coin. They tell me that they never remember some three years ago to have seen the envelope, but that they knew nothing about the contents except what was written on the envelope; they knew nothing of the coins having been used in the making of the dictionary and nothing of the history of our possession of them.

THE CASHIERS ALONE KNEW THE COMBINATIONS OF THE TWO SAFES.

The cashier's department is a single room about thirty feet by fifteen feet.

While the safes are open there is always at least one of the cashiers in this room.

Mr. Roney was the only person at the seance with whom I had any previous acquaintance.

Mr. Roney declares to me that he never saw inside of the two safes in the cashier's department, and says in his affidavit he never had heard that we had had such a coin in our possession, or that we had used such a coin in the making of the dictionary.

On careful inquiry I am assured that there is not the slightest acquaintance between any of the cashiers and the medium or her family; they live widely apart in the crowded city of New York.

Both Mr. B. F. Funk and myself believed that we had used the West coin in the making of the dictionary, and we had no thought or suggestion from any source to the contrary until the information came through the spirit control that the correct coin—the black coin—was the one we had not used, and then we were sure that the spirit control was in error. We did not yield this point until after we had received the above mentioned letter from the Philadelphia mint.

NO TALK OR QUESTION, NOT A WORD, UP TO THE DIRECT INQUIRY, FROM THE CONTROL ABOUT THE COIN, AND THIS IS TRUE AS TO THE QUESTIONS AND ANSWERS GIVEN WHICH MADE MENTION OF THE BLACK COIN AS THE ONE TO BE RETURNED.

All efforts failed to secure from the spirit control on three succeeding evenings the name of the person from

whom the coin was borrowed and the name of the person to whom it was to be returned.

THEORY OF FRAUD.

The difficulties this theory meets:

1. The medium is an elderly lady, 68 years of age, against whose simple honesty I have not heard a whisper, although careful inquiry has been made of those who have known her for many years. I have not visited her house something like twelve times, and have watched her carefully—even when she has been under severe stress. My judgment of her is favorable. She seems wholly artless, simple minded, tender hearted, and ideally truthful. As my experience is that mediums often degenerate morally, I would not wish to see the future truthfulness of any medium.

2. The medium up to date of this writing, March, 1903, receives no money for her sittings, and insists that her name shall not be given by me in connection with these sittings, as she does not wish any increase in the attendance; so it seems reasonable to exclude as motives those of gain and notoriety.

3. The owner did not know that the coin was missing from the collection, and those who had access to the safe in which the coin was most, solemnly declare that they had not thought of the coin for years. Had there been a desire on the part of any one to commit fraud, it does not appear that there was opportunity.

After an exhaustive investigation of all possible trick or fraud, it seems to me that this theory is eliminated.

It may not be amiss to say here that for years I was editor in chief of a journal that made its mark as a fighting political reform paper of wide circulation; I think no one will deny that in this matter I gained considerable reputation as an expert in unearthing frauds.

NEW DIFFICULTIES ARISE.

The difficulties this theory meets:

1. "The Widow's Mite" is a rare coin; there are but few of what are known as "originals" in existence; not one man in ten million has one in his possession, and the great probabilities are that I was the only man out of the many millions on the earth who had borrowed one and failed to return it.

2. The naming by the control of Mr. Beecher as one interested in the coin's return—a man who was a close friend of Prof. West, from whom it was borrowed.

3. The pointing out of its location in a "large iron safe" in the Brooklyn circle, a "large iron safe." This name might logically have followed the first, for it was known that I had the coin, it was likely, since the coin was valuable, that I would have kept it for safekeeping in just such a place. This reasoning, however, would have required a fairly shrewd business training, while the medium has been in the habit of having no training in business methods.

4. The designation as the right coin that one which had not been used in making of the dictionary. As there were but two coins, this might have been guessed; yet imitations of ancient coins are usually colored black.

5. The correct designation of the owner as the coin who had been connected with "a ladies' school," "on the Heights," "in Brooklyn."

POINTS IN FAVOR OF THE THEORY.

A. The points that favor this explanation:

1. It was in the memory of Mr. West, myself, the head cashier, and Mr. B. F. Funk that the coin had been borrowed.

2. It is possible it was in the subconscious memory of the cashier, Raymond, that he had not returned it.

3. It is possible that the subconscious memory of the assistant cashiers that they had seen in the safe the envelope with the inscription on it: "This envelope contains two widow's mites."

B. The difficulties this theory meets:

1. My memory was that I had ordered the coin returned, and I believed the coin had been returned, and I was the only one at the sitting who could have known that the coin had not been returned; hence in what possible way could the facts have been in the subconscious memory of any one present?

2. Had the medium's subconscious mind discovered, among the millions of things written on my subconscious memory, the fact that I had once borrowed such a coin, it remains to be explained how she knew that I had not returned it.

My subconscious memory bore testimony to justify the opposite.

3. There is no probability that the medium had ever met the cashier, the only man on whose subconscious memory could have been an impression that this coin had been borrowed and had not been returned. How could she have picked him out from the millions of other men in the city of New York? Had she succeeded in this picking him out, then she would still have had the further task before her of finding out from the millions of impressions on his memory this inscription: "The Widow's Mite."

ATTITUDE OF PROF. WEST.

A. The points that favor this explanation:

1. Prof. West's well known deep interest in his coin collection, and the friendship between him and Mr. Beecher in earth life, and the presumption that this friendship has continued in spirit life.

2. If the professor was interested in the return of the coin, it is likely that he would have remembered that I had it; and would have desired it; it would be found in my safe; then, by clairvoyance, he could have thus located it and then the rest could be followed.

3. If communication between the spirit world and this world is possible and desired by spirits, it is quite likely that Mr. Beecher would have been willing to have helped to turn this matter into such a proof of intercommunication between the two worlds as would arouse wide attention.

B. Difficulties this theory meets:

1. Why did not Prof. West speak of this matter himself, or, if he was not able to control the medium, why did not Mr. Beecher so speak? He, I am told, has in the past spoken through this medium.

2. Why was not the test completed by giving the name of the person from whom the coin had been borrowed, and of the person to whom the coin was to be returned?

3. If Mr. Beecher was desirous of giving a test proof that actual communications are taking place between the spirit world and this, why did he not choose to communicate something far more worth while? It would not be difficult to think of a thousand things concerning any one of which the world would have listened with strained attention to Mr. Beecher, and could have just as certainly recognized that his knowledge on these higher themes was beyond the knowledge current upon earth.

VALUABLE TO PSYCHICAL INVESTIGATORS.

Dr. Funk then submits at least a dozen questions which have been asked concerning possible explanations of the mystery and answers them at least to his own satisfaction. The book, which is nearly 600 pages in length, begins with a plea for psychic research, which shows that the writer is no novice in the study of phenomena, but has gone deeply into the subject with an open mind and a desire to solve some of the mysteries. He next discusses the ways in which some Spiritualists predispose investigators unfavorably, and also how some nonspiritualists dispose themselves unfavorably.

It must not be thought that all he has to say is favorable to these things or that he accepts them with blind credulity. On the contrary, where he can be off-side the claims of mediums and others with inconceivable reasoning. The book is the record of a search for truth, and as such it deserves a respectful hearing.

The above review is from the Chicago Tribune, and is published to illustrate the trend of the secular press towards Spiritualism. We shall soon publish a review of the same book from the pen of Hudson Tuttle, in many respects it is a most valuable work.

A WARNING TO THE PUBLIC.

At a regular meeting of the N. S. A. board of trustees, May 3, a unanimous vote was passed for the secretary to send a card to each of our spiritual papers, warning the public against the following persons, who claim to be workers for the good of Spiritualism:

A Mrs. Roberts, now of St. Louis, Mo., who claims to be a representative of the N. S. A., and who has opened some kind of a "home" in that city; she has no connection with this National Association, and is not indorsed by our chartered societies.

Mr. John A. Johnston, who travels about the country, also making claims that are false; he is not a representative of this association, nor is President Barrett a friend of his, as claimed. Persons sometimes show one of the old-time certificates of contributing membership that the N. S. A. issued years ago, but which did not indorse anyone—these certificates were abolished several years since; as if they were not carefully examined, those to whom they were issued might be misled by them. The public is warned against anyone who may show these certificates as tickets of endorsement.

Mrs. E. M. Dunning, an elderly woman hailing from this city, sometimes from other places; she was first known as Mrs. Dunning, then as Mrs. Weeks, and again by the name of Dunning. This woman writes to parties in all directions, also frequently travels over the country, soliciting money on one pretext and another. At one time she had a land scheme on which she attempted to raise money. She has recently been claiming to be a medium too poor to pay the license for practicing mediumship in this city, and begging for aid in this line. She has never been a medium, but she has been a chronic beggar, unworthy of aid; complaints of her persistency and offensiveness have come to us from all quarters; the public is warned to place no trust in her tale of woe.

MARY T. LONGLEY, N. S. A. Secretary, Washington, D. C.

HER FIRST BORN.

Against her breast a baby lies, Its little hands are pink and white; She gazes down with loving eyes And guards it fondly day and night.

Against her breast a baby lies That God has trusted to her care; She softly sings and gladly sighs And gently strokes the silky hair.

Against her breast a baby lies, And what cares she that wars go on, That nations fall and nations rise, That kings are crowned and sunkeys fawn?

Against her breast a baby lies That lovingly returns her gaze, And she cares not how men may prize The world's good favor and its praise.

Upon her breast a baby lies; Above her fair young head the light Has formed a nimbus; from the skies Glad angels watch her through the night.

I am so sure that the world is the better for me and to find my reward in the act—Emerson.

Reason is the test of ridicule, not ridicule the test of truth.—Bishop Warburton.

Force yourself to reflect on what you read, paragraph by paragraph.—Coleridge.

In a free country there is much clamor with little suffering; in a despotic state there is little complaint, but much suffering.—Carlyle.

THE CHALLENGE.

An Old-Time Spiritualists' View of It.

To the Editor:—Three classes are interested in the one thousand dollar challenge of Robert Hale, of Los Angeles, Cal.: The Spiritualist, the skeptic and the fraud hunter.

The skeptic and fraud hunter know that spiritual phenomena is all a hoax, a money scheme, a religious deception, a cleverly planned and executed scheme of high and holy Christian myths of soul-saving; those blood-saving influences, public prayers, and all the other schemes for subjugating the ignorant, for the cash there is in it.

Mr. Hale's \$1,000 offer is to all external appearance a legitimate, honest business transaction, and I see no good reason why any well-developed materializing medium may not accept the challenge providing a guarantee from said Hale is given that all arrangements shall be made fair and just to all parties concerned.

It will not be a chance game, or a gambling unlawful effort, but a liberal offer of Mr. Hale to reach an all-important truth by one single demonstration.

F. W. Martin, of Elyria, Ohio, has made a very excellent offer (see The Progressive Thinker of May 7). Prof. Loveland, Esq. Dunn and others, have made suggestions and expressed their views upon this old subject in the same Progressive Thinker; in fact the 7th of May Progressive Thinker will pass as a symposium number on Materialism.

I hope no hypocritical religious, or blind materialistic influence will deter some strong independent medium from giving Mr. Hale the tests or light he is looking for.

This is not a religious controversy; it resolves itself into a simple problem for which Mr. Hale is willing to pay a nice sum to be satisfied about.

Thousands have gained the facts—the truth—for a thousandth part of the sum Mr. Hale promises to pay.

He does not ask for any of the Spiritual attachments—the barnacles that have loaded down plain, common-sense Spiritualism.

Spiritualism, or the truth of continued life is no more a religion of any shade or brand, than is chemistry or geology; it's a demonstration, not a faith or belief.

Theism, the god and religious graft is selfish and thoroughly material and human, the result of past subjugating influences.

There is no more mystery in materialization than in the rap. Who can imitate the rap? Yes, who?

There is nothing new in materialization; it has ever attended Spiritual manifestations.

Spirit photography is new, and true; slate-writing and nearly all the modern Spiritual manifestations are as new as the hills, as old as humanity; the gods, heavens, hells, bibles, dogmas and isms, all barnacle attachments upon the one simple truth of demonstrated continued life; there have never been any expressions more simple and important than life, love, and liberty; can that trinity be made more inviting by any orators and doctors, and a thousand mythical schemes? "Let go," let in the light of truth divested of every selfish attachment, and the frauds, and hypocritical fraud hunters and all humanity will be uplifted.

The class designated as fraud hunters by Spiritualists, as a rule the class who are engaged in frugal kinds of business, that could not exist and thrive except by fraudulent methods.

The clergy, the doctors and lawyers, and a class of get-rich-quick business men and women, are developed and unfolded upon the fraud plane of life; these classes are the natural fraud hunters, they have grown into that line of business—deception. Be patient with them—they are being spiritualized.

By observation you will discover that the preachers of all the isms, and the doctors of all the drug schools, are usually found in the front ranks as hunters and schemers, they are as sharp and apt as watch-dogs.

As soon as the people become sufficiently enlightened to dispense with the professionals, frauds of all kinds, material as well as spiritual, will be without occupation.

Let us move for a radical change all along the line at the beginning of the New Era that is in sight.

The writer has written occasional articles for the Spiritual and liberal press for the past fifty years, but has never felt good enough, wise enough, or just enough, to criticize or advise mediums, especially as a class.

He never saw one that was not human, either in the material or spiritual form, nor one that claimed to be a saint, or perfect. Mediums are just about as human, honest and truthful as the preachers and doctors, and a thousand times of more value and importance, than the professionals from my point of view.

As Brother Loveland has written, the fraud cry is not new, it's the same old song, and from the same professional class. When they assume they are seeking the good and interests of the cause, mark them and be sure they will bear watching.

To say that frauds are destroying the cause, injuring Spiritualism, is only a selfish howl, a spiritual bugaboo; the spiritual devil of fear, the most fraudulent and injurious piece of deception known.

The fraud cry is an agitator and there is a class who can only be reached by just such methods.

Spiritualism—spiritual facts and truth—is not dependent upon fraudulent leadership, or upon the cause; the cause is dependent upon intelligent honest lives; upon the everyday effort and determination of each individual, to live a spiritual life of love and justice.

DR. M. E. CONGER.

Chicago, Ill.

Reading maketh a full man, conference a ready man, and writing an exact man.—Bacon.

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The Widow's Mite. As Viewed by Hudson Tuttle.

The Widow's Mite and Other Psychic Phenomena. By Isaac K. Funk. Funk & Wagnalls Co., New York. Octavo 563 pages.

Reviewed by Hudson Tuttle, Editor-Large N. S. A.

This long expected book has made its appearance. It is a book which marks an era in Spiritualism. It has been the somewhat disagreeable task of the editor-at-large to stand on the defensive and meet the attacks of enemies. To receive hard blows and descend giving hard blows in return. Hence it is with a feeling of delight that he has the opportunity to herald from the watchtower the coming of a champion, who bravely takes up the gage of battle. Of all those who have come to the front as opposers of Spiritualism, not one is to be compared for a moment, with Dr. Isaac K. Funk. His erudition, ability, training, general intelligence, have been a leading minister of the gospel for many years. He founded the *Homiletic Review*, a strictly orthodox journal, *The Voice*, *The Missionary Review*, *The Literary Digest*, was editor-in-chief of the magnificent *Standard Dictionary*, and as head of the publishing house of Funk & Wagnalls has a world-wide reputation as a man of affairs. His standing with the church and identification with its work cannot be called in question. When such a man takes up Spiritualism, not for a passing moment, but as a life's work; observes its facts in all their changes, studies the philosophy that suggests them, and makes available material on the subject, and after twenty-five years sits down to tell the story, he has something to say worth the hearing.

Yet his busy life would not have probably allowed him to compose this book, had he not, as it were, been forced to do so in self-defense. Some reporter prepared a garbled report of the story of Dr. Funk's coming to Dr. Funk through a medium and asking for the return of a coin loaned years before. He came to Dr. Funk, asking if he had corrections to make. Dr. Funk replied that the version was so erroneous, he requested the story not to be published, but to wait until he had concluded his investigations. When he would give the whole and complete narrative. No heed was given to this request and the crude and bizarre report was published, and it went the rounds of the press as probably never anything like it has ever done, and received more editorial attention. In preparing an answer, the book crystallized around this fact.

He says in the preface: "This book is the fulfillment of that promise. In a sense it has not been hastily prepared. It is the growth of a quarter of a century or so. Every book should be in a way a biography of the author, who progresses to a thought or point, and then gives a record of his travels hitherto. During the past twenty-five years I have devoted such time as could be spared from multifarious duties to the investigation of psychic phenomena. This has been a recreation—keeping a record of the most important things seen and heard. Finding myself tied up to give the public this 'widow's mite' incident, it seems that it might serve a good purpose to describe as nearly as I can the real protective problem, a problem which is important to such proportions as certainly to justify much attention from many of the best trained of our scientists: it has been my purpose in this book to do my best to persuade a larger number of trained scientists to serious, persistent and intelligent efforts to help in the solution of this problem."

The reporters seemed to have taken for granted that the story of Dr. Funk's drawing into a circle and been dazed by an incident new in his experience. He undecides them by a record of more than twenty-five years of investigation and study of psychic phenomena. He had the privilege of seances with Margaretta Fox Kane, and listening to rappings given through this earliest of mediums.

The spirit with which he approaches the subject is truly expressed in this quotation: "The first step in progress is to be willing to say 'I don't know,' and the second step is like unto it, to be willing to be led, empty of theories, empty of preconception, by a fact." Again, "The only credit I claim for my-

self is the courage to say, 'I don't know.' My first effort is to induce others, especially scientists, to follow in his footsteps. He appeals to and placates the church and warns it of danger in its repudiation of the spiritual phenomena. The first part is introductory, a sort of clearing the way.

The first chapter is devoted to showing how some Spiritualists predispose investigators unfavorably. His criticisms are direct and just. From his standpoint the attack of Spiritualists on the Bible is harmful and uncalled for. He says: "If Jesus was chiefest of mediums, hear him. . . . If he be so [Jesus was a medium] why should not Spiritualists be equally harsh to the utterances of this prince of mediums concerning the inner life of the spirit world?"

If I quoted all I feel inclined to quote, my review would reach the size of the book, but here is a passage which is commendable to all who are oppressed with the incubus of "The Great Psychological Crime," and the power of evil spirits:

"We are asked to establish relations with foreign powers, with a foreign world. What is the bearing of those powers toward us? What are their intentions? But is this a correct statement of the case? Is it not the purpose of Spiritualism simply to make known to our consciousness a relationship that already exists, not to create a relationship? Is it true that these spirits are not amenable to law, to the higher, the real law that governs—a law far more effective than ours, neither coarse nor clumsy, a law that never fails in its execution? The higher intelligences control absolutely and prevent the lower from working harm, except to themselves; and even the self-inflicted harm, in a broad way, they overrule. The potent part of this foreign power is friendly."

"I repeat that the visible participation in earthly affairs of outside intelligences is not new. The two men who visited Lot and never to pull Lot aside the door and close the door and strike with blindness the citizens outside, and yet these two men were not amenable to the laws of Sodom. So Jesus was taken in the spirit and carried to the mountain top and to the Temple. . . . The spirit world does not care for the material argument, it cares for the truth, if true, it would compel men to let go many things that we already religiously believe."

"I cannot reconcile myself to the spirit hypothesis except through thinking that we are entering a psychic field of investigation that is marvelously complex and that what we are getting now is but the beginning of a new era, because of the lack of intellectual ability of spirits, but of the lack of ability on the part of the earth side to handle the forces that make communication possible."

"It is worthy of note that at these various circles, I never heard an immoral, obscene or profane word." In other words, he went to the circle with earnest desire for the truth and was met by spirits on the same plane.

"My experience in these investigations have left upon the whole a pleasant taste in my memory. I have had given me much nonsense, much that was disappointing, much repugnant; but, upon the whole, what a delightful experience the spirit world if there are spirits!"

Dr. Funk early learned that spirits held onto their characteristics while in earth life, and appreciates the recall of those who first meet this fact, having always entertained exalted ideas of what spirits must be. He found that priests at these circles often appeared as rigidly Catholic as "when on earth and Protestant preachers as rigidly Protestant. A negro of the extreme southern plantation type came frequently through a New York medium whose circle I attended. She talked negro dialect and was full of very earthy negro humor."

He concludes: "If these are genuine spirit talks, we must recast our notions of much of the spirit world, for, that is what this is very different from what some of us were led to expect when we were taught to slug, 'I want to be an angel, and with the angels stand.'"

"We are shocked to find that spirits are folks just as we are, the same as

they were when they lived on earth. These spirits seem to be altogether too natural and human, but what shall we expect? Are we quite sure that we are right in believing that at death we are changed instantly into angels; that there is some magical virtue in death which transforms character?"

"The objections and theories put forth to explain Spiritualism are exhaustively considered, and one by one found faulty and inadequate. This is interwoven with 'communications' received from spirits at various seances and especially notable is the chapter on 'Special Spirit-Talks to Clergymen.'"

He gives timely warning to church members who sneer at Spiritualism. He says:

"The church must have a care. There is real danger lest in its zeal to get rid of spirit communications it gets rid of the Bible itself."

Part Second is devoted to the consideration of the "Widow's Mite," around which the contents of the book segregate, and which gives it its title. The incident when the coin had been borrowed, and Mr. Wheeler, editor of *The Literary Digest*, suggested that search be made for it. His brother was sent on this mission, and in about twenty minutes returned with an envelope in which were two coins which "had been found in a little drawer in the large room where the coin had been borrowed, and which had been forgotten for a number of years."

In a conference which followed, Dr. Funk's brother insisted that the coin had been returned. Mr. Wagnall said: "I don't know where the coin had been borrowed, and Mr. Wheeler, editor of *The Literary Digest*, suggested that search be made for it. His brother was sent on this mission, and in about twenty minutes returned with an envelope in which were two coins which 'had been found in a little drawer in the large room where the coin had been borrowed, and which had been forgotten for a number of years.'"

"In examining the two coins and also the plate of illustrations in the dictionary, it was found that we had used for reproduction the smaller and lighter colored one. The other was much blacker. I concluded that the lighter one was the genuine widow's mite, for so long held, I am told every Wednesday for four years. No charge of any sort whatever is made, nor is there any collection taken. The communications are believed to be by direct or independent speech and by raps, with lights occasionally appearing on the curtains."

He studied the conditions of the medium and after several seances became impressed with the belief that it was not spirit control, but "secondary personality," which I suppose is equivalent to the "subconscious self."

"On my third visit I was quite tired, and sat rather quietly during the entire evening, listening to the talk between the cabinet and the sitters—of the sitters there were twenty or a dozen. About eleven o'clock the control named 'George,' in his usually strong masculine voice, abruptly asked: 'Has anyone here got anything that belongs to Mr. Beecher?' There was no reply. On his emphatic repetition of the question, I replied, being the only one present, as I felt sure, who had ever had any immediate acquaintance with Mr. Beecher, 'I have in my pocket a letter from Dr. H. H. Beecher's successor. Is that what you mean?' The answer was, 'No; I am told by a spirit present, John Robertson, that Mr. Beecher, who is not present, is concerned about an ancient coin, 'the widow's mite.' This coin is out of its place, and should be returned. I am told by a spirit present, Mr. Beecher wishes it returned and he looks to you, doctor, to return it."

"I was considerably surprised, and asked, 'What do you mean by saying that he looks to me to return it? I have no coin of Mr. Beecher's.'"

"I don't know anything about it except that I am told that this coin is out of its place, and should be returned. I am told by a spirit present, Mr. Beecher wishes it returned and he looks to you, doctor, to return it."

"I remembered then that when we were making 'The Standard Dictionary,' some nine years before, I had borrowed from a gentleman in Brooklyn—a close friend of Mr. Beecher, who died several years ago—a valuable ancient coin known as 'The Widow's Mite.' He told me that this coin was worth several hundred dollars, and I promised that I would see it returned to its location where it belonged, he would loan it to me."

"I said to the control, 'the only 'Widow's Mite' that has ever been in my charge was one that I borrowed some years ago from a gentleman in Brooklyn; this I promptly returned, to which the control replied:

"This one has not been returned. And then, in a moment's silence, he said: 'Do you know whether he is a large iron safe in Plymouth Church?'

Reception to Dr. Peebles in Battle Creek, Mich.

The First Society of Spiritualists of Battle Creek, Mich., tendered Dr. J. M. Peebles a reception and banquet last Friday evening, in their hall. It was a grand affair.

It is well known that Dr. Peebles has been a resident of Battle Creek, Mich., some forty-five or fifty years, when not engaged in sanitarium work in San Diego, Cal., or in traveling around the world. At one time he lectured six consecutive years in this city; accordingly when he returns to us the older Spiritualists especially flock to see him.

At seven o'clock about one hundred friends and admirers of the Doctor gathered around the banquet table, beautiful with its snowy linen, elegant china, colored candles, and a profusion of flowers. Our president, Mrs. Kleckner, read a very cordial well-written welcome to the Doctor. Mrs. Morrill, our present speaker, pronounced the invocation after which all were seated to partake of the luxurious repast spread before them.

The committee in charge had prepared an excellent program. Everything passed off harmoniously, and harmony among Spiritualists means success. After the congratulations and hand-shaking all around, the audience was given a short stirring talk by the Doctor, in which he thanked the society for the reception and friendly greeting given him. His words were full of sympathy and encouragement, riveting the closest attention. He was followed by Dr. W. G. Thurber, a young man who accompanied the Doctor from California. Dr. Thurber is bright and talented, speaking in good English. We predict for him a brilliant future.

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Dr. B. L. Elkelson gave a fine address in semi-transcendental state, complimenting the Doctor on his long and successful life, and then he turned to the friendly hand from the controlling spirit. Miss Whitney was entranced and spoke. And so concluded one of the brightest, happiest evenings in our history. We all hope that Dr. Peebles may be with us for many years to come, for he wields a large influence in our midst. He stands as a beacon light, a guide, a mid-stone of whom love and reverence flow.

MRS. EMMA SNOW-HOTT, Secretary.

"I answered, 'I do not.'"

"He said: 'I am impressed that this coin is safe, that it has been lost sight of, it is in a drawer in this safe, under a lot of papers, and that you can find it, and Mr. Beecher wishes you to find it. That is all. I can tell you.'"

"The next day when I went to New York I thought over this curious communication about the 'widow's mite.' Mr. Wheeler, editor of *The Literary Digest*, suggested that search be made for it. His brother was sent on this mission, and in about twenty minutes returned with an envelope in which were two coins which 'had been found in a little drawer in the large room where the coin had been borrowed, and which had been forgotten for a number of years.'"

In a conference which followed, Dr. Funk's brother insisted that the coin had been returned. Mr. Wagnall said: "I don't know where the coin had been borrowed, and Mr. Wheeler, editor of *The Literary Digest*, suggested that search be made for it. His brother was sent on this mission, and in about twenty minutes returned with an envelope in which were two coins which 'had been found in a little drawer in the large room where the coin had been borrowed, and which had been forgotten for a number of years.'"

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"In examining the two coins and also the plate of illustrations in the dictionary, it was found that we had used for reproduction the smaller and lighter colored one. The other was much blacker. I concluded that the lighter one was the genuine widow's mite, for so long held, I am told every Wednesday for four years. No charge of any sort whatever is made, nor is there any collection taken. The communications are believed to be by direct or independent speech and by raps, with lights occasionally appearing on the curtains."

He studied the conditions of the medium and after several seances became impressed with the belief that it was not spirit control, but "secondary personality," which I suppose is equivalent to the "subconscious self."

"On my third visit I was quite tired, and sat rather quietly during the entire evening, listening to the talk between the cabinet and the sitters—of the sitters there were twenty or a dozen. About eleven o'clock the control named 'George,' in his usually strong masculine voice, abruptly asked: 'Has anyone here got anything that belongs to Mr. Beecher?' There was no reply. On his emphatic repetition of the question, I replied, being the only one present, as I felt sure, who had ever had any immediate acquaintance with Mr. Beecher, 'I have in my pocket a letter from Dr. H. H. Beecher's successor. Is that what you mean?' The answer was, 'No; I am told by a spirit present, John Robertson, that Mr. Beecher, who is not present, is concerned about an ancient coin, 'the widow's mite.' This coin is out of its place, and should be returned. I am told by a spirit present, Mr. Beecher wishes it returned and he looks to you, doctor, to return it."

"I was considerably surprised, and asked, 'What do you mean by saying that he looks to me to return it? I have no coin of Mr. Beecher's.'"

"I don't know anything about it except that I am told that this coin is out of its place, and should be returned. I am told by a spirit present, Mr. Beecher wishes it returned and he looks to you, doctor, to return it."

"I remembered then that when we were making 'The Standard Dictionary,' some nine years before, I had borrowed from a gentleman in Brooklyn—a close friend of Mr. Beecher, who died several years ago—a valuable ancient coin known as 'The Widow's Mite.' He told me that this coin was worth several hundred dollars, and I promised that I would see it returned to its location where it belonged, he would loan it to me."

"I said to the control, 'the only 'Widow's Mite' that has ever been in my charge was one that I borrowed some years ago from a gentleman in Brooklyn; this I promptly returned, to which the control replied:

"This one has not been returned. And then, in a moment's silence, he said: 'Do you know whether he is a large iron safe in Plymouth Church?'

Reception to Dr. Peebles in Battle Creek, Mich.

The First Society of Spiritualists of Battle Creek, Mich., tendered Dr. J. M. Peebles a reception and banquet last Friday evening, in their hall. It was a grand affair.

It is well known that Dr. Peebles has been a resident of Battle Creek, Mich., some forty-five or fifty years, when not engaged in sanitarium work in San Diego, Cal., or in traveling around the world. At one time he lectured six consecutive years in this city; accordingly when he returns to us the older Spiritualists especially flock to see him.

At seven o'clock about one hundred friends and admirers of the Doctor gathered around the banquet table, beautiful with its snowy linen, elegant china, colored candles, and a profusion of flowers. Our president, Mrs. Kleckner, read a very cordial well-written welcome to the Doctor. Mrs. Morrill, our present speaker, pronounced the invocation after which all were seated to partake of the luxurious repast spread before them.

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value of this is dependent on the distinguished characters who vouch for it. After discussing the various theories by which the fact may be explained, fraud, coincidence, telepathy or clairvoyance, and showing how impotent they are, Dr. Funk arrives at that of spirit communication. In this he finds difficulties, yet he evidently is partial to its acceptance. The author supports his story with similar psychic phenomena. Among those is "the finding of the last receipt by Swedenborg," a spirit indicating the whereabouts of a last will, finding of a note by spirits as reported by the Psychological Research Society, Dr. Minot J. Savage directed by the spirit of his son to papers of which the doctor knew nothing, finding of a book through Mrs. Piper. This is followed by many pages of conversations with the "controls" on various subjects, and it may be observed that the thoughts of these "controls" through unlearned mediums are of a high intellectual and literary standard. They are able to instruct and hold the attention of a man of letters. Dr. Funk's own investigations, not only his own, investigations, but he gives a resume of those of Prof. James, Rev. Minot J. Savage, Frederic Myers, Prof. Zollner, Judge Dalley and Alfred Russel Wallace. The researches of Prof. Wm. Crookes are lengthily given. After four years of most careful experimentation Prof. Crookes wrote: "Be it remembered that an explanation to be of any value must satisfy all conditions of the problem. It is not enough for a person who has perhaps seen only a few of the inferior phenomena, to say 'I suspect it is all cheating,' or 'I saw how some of the tricks could be done.'"

It is an exhaustive presentation of the methods and results of the great scientists who have investigated the subject. Dr. Funk does not claim to be a Spiritualist. He does not wish to be identified with the movement. He stands on the bank of the mighty stream and while he describes its course, and the foam and jetsam, the froth and spume which swirl on its surface, he remains steadfast and unbiased as to its part of it. He desires this to be distinctly understood, that his position may be known and not misrepresented.

Yet he is an example of all those who have earnestly set themselves to the investigation of Spiritualism. His hesitancy, his doubts, are arguments. His attempts to explain the manifestations by other causes, and his final disclosure of his own weakness, and with all his protestations he has launched a book which is a life's work; which will become a mighty force in clarifying the turbid waters, and directing their course.

As Dr. Funk does not desire to be called a Spiritualist, claiming that he "does not know," we will not disclose his wishes. We cannot see, however, wherein there is difference in the acceptance of psychic phenomena between him and the most ultra Spiritualist. Every Spiritualist says "he does not know" all that is to be known, and is ready to retreat or retract when he finds himself in error. One claims to have reached infallibility in conclusions.

Like them he stands aloof from it as an organic movement, more attracted to its phenomena and demonstrations of life's continuance after death, than to its magnificent philosophy, and its science of life here and hereafter, unimpaired that it supplies a new and new interpretation, almost to revolution.

His book will be as "standard" with Spiritualists as his dictionary is "standard" with the English-speaking world.

A valuable feature, especially to the student, is a list of all the more important books on the subject, which has been prepared with care, and impartial criticism.

Every thinking Spiritualist holds his beliefs as tentative. Dr. Funk has cast his lot with Myers, Crookes, Wallace, Zollner, Robert Hare, James and Varley, and if they are Spiritualists, he is the peer of them all.

HUDSON TUTTLE, Editor-at-Large N. S. A.

On one occasion an Episcopal rector and myself and a few respectful but independent friends in this town procured the use of a room into which no one was to be admitted except those who went in a carriage for a little woman who is quite ignorant, who is known as a medium. She brought no friend with her. The ladies took her into a little room and thoroughly stripped her and put on a gown belonging to one of them. We then led her into the seance room where we had prepared as requested. We entered her in a thin bag of dark goods about eight feet long, and sewed her up—and I know she was in the bag until we ripped the bag and let her out. And from within the bag, sitting in a common chair, behind a dark curtain, she gave a seance in dim light—and she did come out, male and female and child, and a little girl got on a palm leaf fan held by her, and talked to all of us.

I passed the fan on which the child stood around the circle; then it was returned to me, child and all. She told me who she was, etc. I do not know that she was the spirit of a person who had ever lived in the flesh at such a place, but she was a genuine human phenomena as well as a mint of fraud I am absolutely certain, just as was Dr. Hudson, et al.

There are some things about the cult that are quite disagreeable, but on this point, let us be honest if we talk, or wait until we know before we do talk. Some of the cultists, "if not a spirit, what?" I do not know.

At least an honest statement. From a spiritual standpoint, that the phenomena at its best is unsatisfactory I grant and assert, and to some persons may prove harmful because of vivid imaginations, etc. It is not to my mind the best or the happiest proof to mortals that the law of the hereafter is the same as the law of the here, yet be the force what it is—I cannot—the phenomena is a fact, and I wish to clearly state. Beyond this statement on that subject I would be classified as agnostic.

DR. L. H. HENLEY.

Marshall, Mass.

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Marshall, Mass.

THE REVIVAL OF LEARNING

Did It Begin in Italy After the Fourteenth Century, and in England About the Year 1500?

Further citations from "Prof. Johnson's 'Rise of English Culture'."

It is a slander upon the memory of the Caesars that the codes bearing the names of Theodosius and Justinian—the fabrications of the monks themselves—should have been labeled the Law of the Caesars. The Benedictine tradition concerning these false codes refers to the twelfth century. But it is certain that neither at Bologna nor in any other city of Europe was there an audience at that time capable of listening to lectures on Roman law.

The study of law in general did not begin in any school before the sixteenth century. In our country (England) the study was yet in its infancy in the days of Coke, Selden and Bacon.

John Leland, who in the reign of Henry VIII. (1509-47) made the first of the religious houses just before the dissolution of the Monasteries, was baffled by the systematic tricks of the monks and friars in disguising their personalities and antedating their writings.

At the time of the rise of the House of Tudor (1485 and thereafter) Oxford and Cambridge were mere boys' schools; and so remained during that time when the most splendid, though unchartered University of England was flourishing. I refer to the society of wits, of poets, of soldiers, lawyers, travelers, statesmen, who were to be found in the Temple and other halls of Courts, of whom we begin to hear in the reign of Queen Elizabeth (1558-1603).

Durham College at Oxford, the Benedictines say, had been founded by him about 1290, and at his death in 1346 he left his books, which are said to have been greater in number than those of all the rest of the bishops, to Durham College, of one year of a library, in the sense of a separate building, or room, for the first time in the reign of Henry IV. (1399-1413). The books were chained to pews or studies, and it needs an effort of imagination to make clear to ourselves how few they were, how barren of interest, and how little used.

We have no list of the books. It was more than a century after the death of Richard of Burgh (1346) that the faint beginnings of literary culture can be traced. At the end of the fifteenth century Trithemius, the Abbot of Spanheim, sets down to the authorship of Augerville the little treatise called "Rhinobolion," perhaps the first work of a student who was not a scholar, and who was not a scholar.

The author praises the early medieval and censures the sloth, greed and luxury of the friars of his day. The late date of the book may also be inferred from the fact that he insists on the necessity of Arabic and Hebrew, as well as of Greek and Latin, of grammar and poetry. (No. 10 is said to have been first printed in 1433 MSS. (1519).

Most certainly down to the time of the dissolution of the monasteries, a very small apartment at Oxford would have sufficed for the books and for the reading men of the University.

Pope Nicholas V. (1447-1455) is supposed to have turned the Vatican into a workshop of copyists. The translation of the Greek classics is said to have gone forward at a rapid pace. Then the institution of libraries naturally followed the collection of MSS. for there had been no library in Rome. According to the Letters of Trauersar, the Carmelite monk, there was nothing noteworthy either in Rome or the Abbey of Clugny (1471-1484) is reported to have built a library of four rooms. Its relics are scarce discernible; but its Secret Archives, however, are concentrated in three presses and a few chests of cypress wood. It is well known that in these so-called archives there is hardly a document referring to an earlier period than the eleventh century; and the fact undoubtedly is that about that time the whole enterprise of making a succession of the Popes from the time of St. Peter was being put into execution.

About 1518 the Secret Library is said to have been placed in the Castle St. Angelo, yet it acquired no great bulk till the time of Paul V. (1605-1621). At the end of the last century the Secret Archives were united with the Vatican Library, the result being that the first five books of the "Annals" of Tacitus. Note by the writer:—Mr. W. Stewart Ross has proved that the "Annals of Tacitus" were forged by Poggio Bracciolini about the year 1429, when the first five books appeared. Fifty-three years after the death of Poggio the last five books appeared, under the auspices of his last surviving son. The five intermediate books have never come to light. The mislabeled "Annals" are now prefixed to the "Histories" of Tacitus, but are a palpable misfit. They constitute the first sixteen books of the "Histories" of Tacitus, being the first of the genuine "History" of Tacitus. Occasional references to the burning of the burning of Christians in Rome by Nero, an almost exact transcript of a like passage found in Sulpicius Severus, a mythical Christian writer assigned to the year 400.

In conclusion let me correct two mislabeled passages in last article. They should read as follows: The weakness of Harduin's position as a scholar was in maintaining the antiquity of the Vulgate at the same time that he denied the antiquity of the writings of the men through which alone the Vulgate is known to us.

And saying is put in the mouth of the genial and acclamatory Leo X. (1513-1521). "How profitable to us the fable of Jesus Christ!"

WM. HENRY BURR. (To be continued.)

"In the World Celestial" by Dr. T. A. Bland.

EVIL DISPOSED SPIRITS.

Do Such Spirits Ever Control Mediums?

In The Progressive Thinker some time ago, there was an article written by A. J. King, of Hammon, N. J., in which he asks, "Do spirits control mediums?" Then he asks again, "Can we do evil disposed spirits control mediums for evil purposes?" Then he goes on and says: "This is a fundamental question, and should be settled, or answered, rather, in no uncertain and doubtful way."

Let me give my experience along this line. Five years ago last October I first investigated Spiritualism. I had at that time in the spirit land a father, mother, four brothers, two daughters and one son, besides several aunts, uncles and cousins. The first night that I sat in a seance room, my father, mother, two daughters and two of my brothers came and proved their identity by giving me tests which I alone knew to be true. I will give you one of the tests that was given me by my little daughter Gretchen, who had passed over at the age of four years, some two years before this seance took place. She said: "Papa, my mother said to me, 'I had to go out just as fast as I ever could, and it don't hurt me one bit.' What she meant by her under sore is this: Some three weeks before she passed over she had hurt the bottom part of her foot. (This she called her under sore; this no one knew in the room but her and myself. When she spoke this I had to explain to the rest of the sitters. They, one and all, said: 'That surely ought to convince you that it is your daughter,' and it did."

The next night I went again to this same medium, and about the same time, some sixteen in number. At first everything seemed to go all right, but it soon began to lag in interest; there seemed several messages from someone that claimed to be my brother William, and also one who claimed to be my father, but it did not seem to satisfy me. The rest of the sitters all seemed to be satisfied, so I said nothing and went home with a heavy heart, dissatisfied. I had made up my mind to stop right there.

But when I got home I found my wife and our youngest married daughter, Mrs. Robinson, waiting for me with a written message from every one of our friends in spirit life. I said, "where did you get these from?" My daughter said to me, in a little while after I had left home some one said to her, "Get a writing tablet and pencil; we have something to tell you."

My eldest daughter in spirit life came and controlled the hand of Mrs. Robinson. She said, "Cecel (which is her given name) you are a slate-writing medium. I am your guide. I will allow no one to write through you but myself. If any one has any message to send, they will tell me. I will control your hand." She said all this, and then she had spirits have taken charge of the seance room, and have done us all away. You know that the majority rules; this is a law that holds good in spirit life as well as in the mortal life. This is not right, but you know that sometimes might makes right."

At one other seance some two years ago the evil spirits renewed their medium's guide and took charge of one of the trumpets of which there were two in the room. They did fool some of the investigators but not all. Someone asked the guide what was wrong. He said, "I am afraid of that man." Someone asked the guide where he was. He said, "I am under the stand. I am afraid of that big spirit who is here." At the time the guide closed the seance was a King says, "I might rest the case here as having proved that no evil spirits can control a moral and well disposed medium." They overpowered the medium's guide and then impersonate the guide. It is as my spirit daughter said, sometimes might makes right. How is a medium to know this change of control only by the voice of the guide? A good spirit will give good advice and use proper language, while a bad spirit will give the opposite. Like produces like. Mr. King says, "two spirits can not occupy the same body at the same time." Did not Jesus cast seven devils out of Mary Magdalene? What is a devil but a bad spirit? Did he not cast out a legion of bad spirits from the man that lived in the tombs, which entered into the herd of swine? Is it not also written that when the evil spirit is gone out of a man it walketh through dry places and seeketh rest and finding none it saith, "I will go back and enter into the house that I came out of?" It goeth and findeth the house swept and garnished. (He found the house swept by a good spirit), then he takes seven other spirits with him worse than he is himself; they enter in, and the last state of that man is worse than the first. Jesus said, "the words that I speak unto you I speak not of myself but the Father that dwelleth in me he doeth the works." Is this not proof that God's spirit, or in other words, God himself was his control? St. John 4:24. God is a spirit, has he not got as good a right to control a mortal as any other good spirit—at least I think so. Did not Jesus say ye are God's temple—cannot more than one man occupy the same temple or house at the same time. Are not the same natural laws in force now that were in vogue at the time Christ was on earth? Does not the same conditions produce the same results now as then? If not, why not?

J. F. KREMBELINE.
Kenton, Ohio.

Wants Skeptics to Explain.

Will some of our friends who say there is no such thing as genuine materialization explain what is here given? At the time this took place I was not a believer in, or even an investigator of Spiritualism.

One night I sat in my room which was lighted only by the street light, when just in front of me and in plain sight appeared a form much like my father's. With his left hand he stroked his long grey whiskers, and the next moment he was in the air, and I saw the life. The form stood there, I should say, a minute, and then disappeared.

About three or four weeks after this I attended a seance, and the third form to appear was the same one. It advanced to the center of the room and stood before me, and in plain view of 15 or 20 others. After standing there a few moments, it dematerialized where it stood.

The same evening another form, clothed in white, came up as if through the floor, about three feet away from the curtains, and taking my hand wrote my mother's first name. After remaining in full view of all in the room for a few moments, the form faded away, apparently through the floor.

Now this took place in a private residence, not the home of the medium, and the dining-room which was used as the cabinet contained only the ordinary furniture of such rooms.

Our skeptic friends might say the first appearance was a trick of the imagination, but a room full of people would not use my eyes.

W. G. ANTHONY.
Cedar Rapids, Iowa.

Spiritualism Ably Defended.

Mrs. Nellie S. Baade, Before an Enthusiastic Audience in New Orleans, Replies Most Vigorously to the Brutal Attack of Dr. Coburn on Spiritualism.

The New Orleans Picayune says that none of the animosity which marked the attack of the ministers was indulged in by Mrs. Baade. There was a disposition to be charitable toward the evangelist. Mr. Coburn teaches what he believes to be right, she said. Thousands have received a higher spiritual life and have received messages from the other world, and when a man says the spirits of the departed have never returned we simply feel that the people ought to know the other side of the story. We wish Dr. Coburn well, and though our ideas may differ, still, if, through his teachings, he can bring men to a higher plane we bid him goodspeed. The highest spiritual truth needs no defense, yet the public should be informed as to the truth we teach. I am pleading for that higher Spiritualism which frees men and women from sorrow. My mission is to teach that there is no death.

Truth wears no mask, bows at no human shrine and asks no applause, she began. Years ago I began to revolve in my own mind the question of the destiny of the human soul. I only knew that I was a physical being. Something caused me to think and investigate. I was brought to the altar of theology, but began to seek further, as do all of those earnest souls who would solve that greatest of riddles in the universe. I came to the conclusion that there was a God, and I became a deist. I reasoned that the power which had given me existence would take care of me afterwards in the spirit life. Still later, through Spiritualism, I came to the question: Do spirits live, have personality, retain consciousness, remember that they lived here and the friends they left, and do they return to this world? That is the great question we are to consider.

Under hypnosis we gain control of the faculties of others. Through suggestion we make those whom we hypnotize imagine they realize what we describe to them. Is it a stranger thing to force the spirit out of the body for a short time and use some other power to give a message which shall inspire men to loftier things than the mere commonplace of earthly existence?

In the olden time there lived spiritual seers who taught the truth to the people. The Bible is considered sacred as the work of God. Yet it is of spiritual benefit only because it teaches many how to live. It is made a fetch. It was written by men through spiritual sources by means of suggestion. These men reasoned from effect to cause. They saw the beauty of nature and felt the aspirations of their own souls, and they believed that there must be a God of life and love.

So it is to-day. The lowest man or woman is always inspired in some degree by the beauty of the flower, and if they think at all they believe it is the handiwork of God. Man, seeing these things, has felt that there is something outside of this life. He has seen his loved ones pass away, and he has asked himself: "Is death the end of it all? Where is this spirit which I have known? Has it ceased to be, or is it in another world from whence it will never return?" Superstitions, he has ascribed to the supernatural that which he could not understand. There are some things which have always been beyond the understanding of men, but all so-called superstitions are no longer so when properly explained by natural or by spiritual laws.

The Bible is a record of the thought and history of the people of that far-off time before the coming of Jesus. It shows that men were just as anxious to consult spirits as now. In stead of finding their own solution of outside phenomena the people thought it easier and, perhaps, more satisfactory, to seek the Spiritualist. As a consequence, there was a law against consulting spirits. How did this necessity for a law arise if these things did not exist? Spirits were certainly seen in that time as well as now. David, Solomon, Isaiah, Jacob, Rachel doubted immortality. Jacob, when he saw his son dead, said he was not. Others in the Old Testament also doubted the existence of a hereafter. Yet these contradictions prove that they differed as the modern world does today on this great question. Dr. Coburn dogmatically closes the door between the two worlds, as others in that olden time did.

I have but to call to mind the incident in regard to Saul to prove this. By order of the King all of those who saw spirits were banished from the land, and yet when he was in trouble and thought that God had gone from him, he expressed a desire to visit the woman at Endor. He disguised himself and went there. She became clairvoyant, told him he was the King, and asked him why he disguised himself. Samuel, who had been dead many years, appeared to him and brought others who had lived. Such manifestations in those days brought the belief that the spirits of the departed were gods. They came up out of the earth. They materialized. He told the woman that he could get no message from the soothsayers and astrologers, and he wished to know the outcome of his troubles. She told him that his kingdom

would be wrested from him, and said that he and his sons would die in battle the following day. And the prophecy was verified to the letter.

Moses and Elias, though they had been dead for hundreds of years, appeared unto Jesus. Peter and James and John listened to their conversation, with the result that they were so impressed as to believe themselves on holy ground. On another occasion handwriting appeared on the wall. The words spirit, angel and man were used interchangeably. What was the cause of the writing? Was it not, a spirit from the other world? You will remember reading of the time when Elijah spoke. Surely men received spiritual messages in that day, just as in this.

In the New Testament we read of the appearance of Jesus to Saul at Tarsus. Saul was a lawyer; he hated the name of Jesus because of the good he had done, and he treated his imprisoned followers with cruelty. Then he heard a spirit's voice, none other than that of Jesus, and saw the great light. The others did not understand as did Saul to whom the manifestation was real, and the skeptics have been explaining it away on the ground of hallucination ever since. But was not that sufficient proof of the return of the spirits? After the physical death of Jesus a materialization of his spirit appeared to 500 people. Several times he appeared and spoke to those who saw him, just as the spirits of those who have passed into the spirit life have returned during the past decade. When the disciples were on their way to Emmaus, Jesus appeared to them and then vanished. Once as a materialized spirit he ate and drank with them. At the sepulcher an angel, or a spirit, appeared. John saw a spirit at Patmos, and when he wrote a spirit inspired him. What are all of these incidents, taken from the Bible itself, but so many proofs of Spiritualism?

During the past fifty-six years thousands have witnessed the same demonstrations. Narrow creeds and denominations presume to save the world by belief, but we who believe in Spiritualism teach but one creed: that the world is our country, and to do good is our religion. To love God in spirit and in truth is our teaching. There is nothing higher than the spirit. There is a thing greater than the soul of man, and so the spirits of the departed come back to speak to men because they love them. We teach that each man must work out his own salvation. If we live rightly and seek to unfold our spiritual powers we may see the light and hear the voices of comfort.

Jesus was persecuted because of this revelation which came to him. His wonderful power came because he developed the highest spirit power within him. He prayed to his Heavenly Father for assistance and received spiritual revelation, and because he did so the orthodox said that it was the work of the devil, just as the ministers here have said that the work of Spiritualists is the work of the devil. Which is the infidel—the person who accepts the teachings of Jesus, and sees the man who developed his spiritual life to a wonderful power, or the so-called Christian churches who teach formalism, and not spirituality, as the necessary step for the saving of the human soul? Thousands have been brought to live upon a higher plane because of spiritualism.

Persecution has ever followed anything strange and new. When printing was invented, the priesthood said it was the work of the devil, and so we have the "printer's devil." And yet to-day, with this same devil, they are printing the Bibles which are sent to the so-called heathen. Harvey discovered the circulation of the blood, and they said he ought to lose his life for teaching such a preposterous theory. Galileo taught the roundness of the earth. The priesthood and the ecclesiastics condemned him also, and he was obliged to recant. Which has triumphed now? Truth needs no martyrs.

Those who live spiritual lives gather around them higher spiritual influences which aid them. Washington was so used. There are thousands who admit the truth of Spiritualism, but I do not admit it because it is looked upon as something new and because they are not willing to sacrifice their convictions. There are counterfeits in Spiritualism. People do not counterfeit pennies, and so they do not counterfeit that which is not worth while. They sell their souls for money that they may live. Perhaps they may imagine they may repent at the eleventh hour, but the higher Spiritualism teaches that such a repentance is worthless. The blood of Jesus cannot save any man. If we have done a wrong we must right it. As we live the spiritual life here in this world, so shall we live in the after world, the spirits have told us. None can work out salvation except through the development of his spiritual power. One soul is as near to eternity as another. No church has a monopoly on truth, and we are not to be saved by a mere acquiescence in a belief. We must live spiritually to be spiritual. We are placed here in the school of life, and here we are to work out our salvation. "Heaven is within you," said Christ, who taught the grandest Spiritualism and who himself returned to this world and was in himself a sufficient refutation of the statement of Dr. Coburn.

posely, they assist these tricksters to deceive themselves as well as others.

Not long ago I attended a trumpet seance that was clearly a fraud from beginning to end, and I saw how thoughtlessly Spiritualists and others assisted the medium (?) to carry out the deception.

Whenever the trumpet would give some name, as John, or Mary, or father or mother, some one would say, "Is that you, father?" "Is that you, mother?" "Is that you, sister Mary?" and the trumpet would answer (always in a hoarse whisper, and always the same tone whether man or child), "Yes, yes. I am so glad to be here," etc.

"Well, I am glad to have you come. Is sister Sarah with you?"

"Yes. She says tell you she is happy."

In this way it was easy for the medium to keep up satisfactory (?) tests. With few exceptions the people gave the "clue" to the medium. I purposely did not put a direct question the answer was always evasive or totally wrong; but as long as we nibbled at the bait everything ran smoothly.

When the trumpet would say: "John," "John," and we would say, "John who?" or "What John?" the trumpet would say, "You know, I know, I know me in earth life. I am so glad to be here," etc. But if any one was persistent to make him tell his name, the trumpet would say, "Well, I must go, Good bye."

Now, let me say to all Spiritualists and to all investigators: Frame your questions in such manner as to give no clue to the medium as to what answer to give. When these spirits go to "beating about the bush," and fishing for a clue, and cannot proceed without the desired "bait," you can depend upon it, that the thing is a fake.

SUBSCRIBER.

A CRITICAL REVIEW.

Dr. T. J. Hudson's Theory of the Subjective Mind.

The established habits of feeling and thinking are so deeply interwoven into our mentality, that unconsciously they direct the ordinary modes of thinking and acting. Had these habits of feeling a foundation on truth; that is, on the facts which arouse them, and to which they respond, then such feelings would give us true thinking and corresponding acting would result therefrom, and be in harmony with the feeling that prompted the thinking. But if the thoughts that aroused the feeling were founded on error, the thinking would be erroneous, and the acting wrong.

The purpose of this article is to offer some criticism on Dr. Hudson's theory of the "subjective mind." When a difficult problem arises, it is easy to coin a word for its solution. A school-boy in his efforts to solve an arithmetical problem who makes his figures to suit his wishes, finds no difficulty in its solution. So Dr. Hudson uses the term "subjective mind" to fit his theory. Everything must conform to his conceptions. That term to fit his ambiguity covers the mystery, and gives him, as he thinks, a fair wind and easy sailing.

It is evident that he, observing the rapid advance of Spiritualism and the shaky condition of the church, and that Spiritualism is undermining it, he has set about working up a scheme to oppose its claims to truth. The doctrine of evolution, meeting with scientific approval, he abandons the Mosaic conception of creation, and undertakes to make it conform the evolution of creation with the biblical account, so as to save "Christianity" from the relentless grasp of Spiritualism, which he fears, could wipe out on earth.

In his last work, "The Evolution of the Soul," among other things he has this to say:

"Science has at last succeeded in unraveling the whole mystery, removing every phenomenon from the domain of superstition and demonstrating that all manifestations of whatever nature, proceed from the subjective mind of living persons. I cannot enter into details; but must content myself with saying in the most emphatic manner, that all that is mysterious, all that is uncanny and diabolical, all that is insane and idiotic, all that is false and infamous, all that transcends reason and common sense in psychic phenomena is due to the ignorance of the fundamental laws that govern the relationship between the body and the soul."

It is the opinion of some Spiritualists, that Dr. Hudson's works will aid the cause of Spiritualism, by exciting investigation; and that no truth suffers by investigation. This opinion would be correct if the people were disposed to investigate; but this is not the case. People are satisfied with their opinions on this subject; or if anything is desired in regard to them, it is to confirm their opinions. Public sentiment among all classes, favors the idea of church influence; that its tendency is moral in the community, and the people are in no wise inclined to change their opinion, thinking that error is not to be feared when truth is free to combat it, and that they are exercising free speech.

But the fact is very few are willing to combat error. This is the case in regard to Dr. Hudson's theory. Spiritualism, in his opinion, is "all that is uncanny and diabolical, all that is insane and idiotic, all that is false and infamous, all that transcends reason and common sense in psychic phenomena." I give him credit in being honest and sincere in his work; but that does not help the matter. He thinks that Spiritualism must be throttled to save the church, and he goes about it on the assumption of a "subjective mind."

Sub means under; then there must be a superjective mind, sub and super are antithetical. Otherwise, how could he conceive of a subjective mind, without implying a superjective mind? "Super" means above, over, therefore, there must be a mind above, over the submind.

This attempt to explain the phenomena of spirit manifestations is a bare assumption, and without foundation on fact. It is entertained and approved in consequence of the ignorance of human nature by those who embrace so-called Christianity. This class of people regard Spiritualism as an enemy to the church, and anything that combats it is hailed as a welcome ally.

It is evident from Dr. Hudson's writings, that he has never investigated the subject he so bravely combats. He assumes that man has two minds; what he calls the subjective mind and the objective mind. Let us examine this matter. All words that express quality or kind, are antithetical; as good implies bad; right, wrong; high, low; crooked, straight, etc. "Ob" means in front of, before, against; and "jecio," to throw. An object is "throwing" about which any power or faculty is employed, or something apprehended or presented to the mind by sensation or imagination. That to which the mind is directed for accomplishment or attainment, (Webster.) Then how can there be an objective mind? Mind acts; the object does not. A subjective mind would mean an object to something outside itself, for a thing cannot subject itself to itself. If man has two minds they can not harmonize no more than things objective and subjective, can harmonize. His theory dissolves into an invisible mist when analyzed, and has no bearing on the subject.

Dr. Hudson tells us that "science has at last succeeded in unraveling the whole mystery, removing the whole mystery." That is, that "all manifestations of whatever nature or nature proceed from the subjective mind." All manifestations of whatever nature or nature, I presume he means mental manifestations. That leaves nothing for the "objective mind" to do. And yet he tells us that the "subjective mind" is unconscious, and that all mental operations are unconsciously carried on. Such is the logical deduction of this wonderful theory!

But all-sweeping as it is, it does not take into consideration the most important of the spiritual phenomena—those of materialization—now becoming so common. Dr. Hudson admits the fact of telepathy, and attempts to explain the phenomena of the higher spirit manifestations by it, in this way: "When a medium tells you of a circumstance in your own life, or in the life of a departed friend which you never confided to a living person, you say, 'that is telepathy; she reads it in your mind'; but if the medium should deliver a message from your departed friend to the effect that before his death, he had hidden in a particular spot a certain sum of money which he intended for you, but which he was unable to give you because at the time of his death you were absent, and if you should afterwards find the sum hidden in the spot indicated, you might find it difficult to account for the medium's knowledge. Yet it is easily accounted for by the fact that intimate friends are in telepathic communion with each other unconsciously. In this case, we may suppose that your friend had in his lifetime unconsciously communicated the knowledge to your subjective mind, and there it lay hidden from your objective consciousness until the medium, by virtue of her psychic power read it in your soul."

This is the loose and illogical manner of reasoning based on the assumption of a subjective mind founded on a "You may suppose." The materialization of spirits, their rapid passage and typewritten messages containing matter entirely foreign to the mortal who witnessed their production—words of from 500 to 1,000 in a minute in pencil, and 225 words written on the machine in a minute; not once, but continuously in matter sufficient to fill hundreds of octavo pages. Also, the execution of life-sized portraits in crayon of deceased relatives and friends, recognized by those to whom they were intended, and others who know the persons portrayed in earth life. I have seen nearly a hundred of these crayon portraits, some of them executed for me—among them my daughter and grandfather—each done in a minute. Besides, beautiful portraits of ancient spirits in oil on canvas frames, done in from five to seven minutes—each all without pencil or brush, and in deep twilight. Those in colors would require the work of days to execute by mortal artists.

If anyone can imagine how these wonderful performances were done, some of which especially the rapid writing—no living man could do by "the subjective mind of living persons," he could do an inconceivable thing. If anyone doubts the veracity of these statements, they can be attested by hundreds of witnesses if he will take the trouble to investigate them, or get the books *Reading the Veil* and *Beyond the Veil* advertised for sale in The Progressive Thinker, he can learn more about the matter.

It is evident to every thinking mind that, taking into consideration the general ignorance on the subject of Spiritualism, and the readiness of those who are prejudiced against it to fortify their opinions, the works of Dr. Hudson operate as a serious impediment to the advance of the spiritual cause. It is much to be regretted that our writers and speakers are so silent on a subject of so vast an importance to humanity.

His works have the prestige of science, and that goes far to influence the minds of those who put implicit confidence in writers who claim to be scientific. There is no science of mind founded on a basis upon which physical science rests; that is, on the forces which are revealed by the phenomena to which they give rise—the relation of cause and effect; for effects (facts) are the only revelators of knowledge; that is, of science. In all so-called mental science we have speculative theories only as a basis, and since no two minds it is plain that they all are not founded on truth; and as all are speculative, it is reasonable to conclude that all are alike, baseless.

The church halls with delight Dr. Hudson's works and his readers have implicit confidence in all he says. We do not realize the vast influence the work is exerting. It affords a pillar of support error, and enables the enemies of Spiritualism ready means to accomplish their work.

E. J. SCHELLHOUS.

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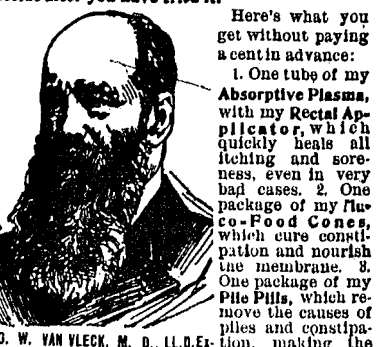
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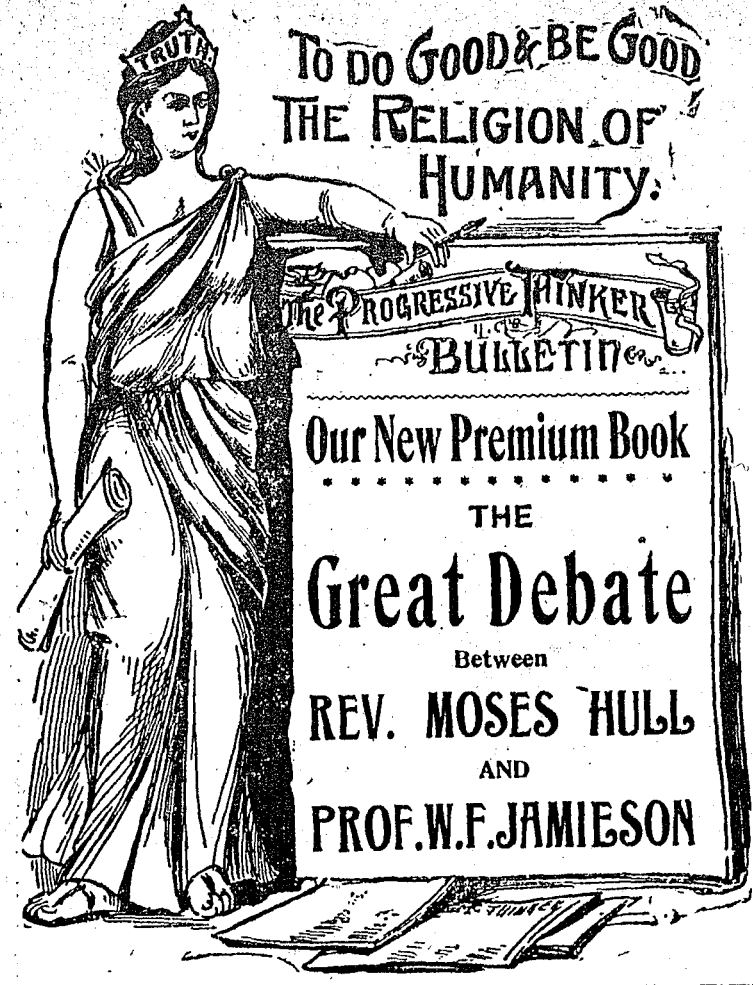


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The Surgical Craze.

Excessive surgery was assailed re-
 cently by Dr. E. J. George, of Chicago,
 addressing the Illinois Homeopathic
 Medical Association.

"Old school doctors are going daft
 over operations," he said. "They seem
 to have a mania for surgery and want
 to use the knife before they try any-
 thing else. We are in the midst of a
 surgical craze. Many doctors are cut-
 ting unless they are cutting in the
 time. They think the knife a remedy
 for everything. I do not believe this
 condition will continue much longer."

This craze for surgical operations is
 implanted by the practice of vivisection
 of animals, by medical students, in the
 course of their studies in medical col-
 leges, and is a legitimate outcome of, a
 habit formed by, such procedure. And
 the very highest medical authorities de-
 clare that vivisection is of no practical
 value as an aid in the understanding of
 human anatomy and physiology. It
 only tends to induce an unfeeling hard-
 ness and insensibility to the pain of the
 suffering—the craze for cutting living
 flesh overmastering all humane in-
 stincts and sympathies.

The cruel light in torturing dumb,
 helpless animals, as exemplified in vi-
 visection, is transferred into a mania for
 cutting and carving human beings.

If Dr. George desires to eliminate this
 surgical craze, he should seek to elimi-
 nate vivisection, which is the root
 from which the craze has its genesis.

Bishop Cheney's Filing.

Bishop Cheney, speaking in Christ
 Church, said: "The biographers of great
 spiritual leaders are few in which
 there is not revealed their secret de-
 pendence on occult and magical prac-
 tices. I have rarely known a man to
 dishonor his own reason with the
 loathsome abominations of Spiritualism,
 that he did not find the Bible too full
 of miracles to be believed!"

To strike at a cause by epithets and

misrepresentation is only one remove
 from the assassin who strikes in the
 dark with a dagger. Bishop Cheney
 should give the names of the "great
 sleepers" who lean on Spiritualism,

and of those who "dishonor their reason"
 with the "loathsome abominations
 of Spiritualism." He cannot truthfully
 refer to a single name. Spiritualism
 teaches the opposite. It is because
 Spiritualists believe in the modern
 manifestations that they accept those
 of the Bible, which are thus explained
 and harmonized and cease to be mira-
 cles. The good bishop is angry—very
 angry because the great thinkers of the
 race do not come to the priests for in-
 struction as in olden time. He has no
 evidence against any one, and hence re-
 sorts to the cheap tricks of epithet and
 misrepresentation. Fortunately the
 law has passed when a priest in his
 pulpit was looked on as a divine mouth-
 piece, and was able to set his hearers
 on the heels of heretics and "witches,"
 like a pack of ravenous wolves!

From the Antipodes.

"The Message of Life" is a bright
 monthly published at Levin, Mana-
 watu, New Zealand. From it we learn
 that there are active spiritual societies
 in nearly all the important towns in
 that far-away country. Nothing illus-
 trates the unity of the spiritual move-
 ment more than the perfect accordance
 in fundamental teachings of the spirit
 intelligences among all people and in
 all countries.

A more compact and clean statement
 of those principles is rarely found,
 than in an editorial in a recent number
 of this journal, from which the follow-
 ing is a quotation:

"First and foremost, our movement is
 a religious movement; for, like every
 other religious movement it deals with
 a continuity of life after the change
 called death.

"It is a scientific movement, because
 it deals with the great truths relating to
 life, not only on this physical plane of
 existence, but also in the realm of
 spirit after the soul has thrown off the
 physical body, testing and proving the
 existence of independent spirits by ev-
 ery critical test known to science.

"It is a natural religion, because it
 knows no miracles and deals with all
 truths strictly in accordance with nat-
 ural laws.

"It is philosophical, because it
 searches into the reason and nature of
 things and investigates phenomena, as-
 signing causes for their existence.

"It is a spiritual religion, because it is
 based on the idea of universal spirit
 which permeates all space, is the foun-
 tain of all life, the source of all wisdom,
 and to which each individual spirit
 bears relationship—which relationship
 is by some persons expressed in the
 term, 'The Fatherhood of God and the
 Brotherhood of Man.'"

What Is to Be Done About It?

Professional baseball players have
 been engaged for weeks on Sundays, in
 Brooklyn, N. Y., practicing their games
 before assembled thousands. Vacant
 lots, in the neighborhood of factories
 closed on Sundays, were occupied, and
 no charge was made for admission. A
 Sabbath Committee implored the aid of
 the police. Arrests were made to test
 the questions involved in the courts.

Judge Gaynor, of the Supreme Court, is-
 sued a writ of habeas corpus, the pris-
 oners were heard through their attor-
 neys, and the ball players were dis-
 charged, not being found guilty of an
 infraction of law.

What is this world coming to? Way
 back three-fourths of a century ago a
 zealous effort was made, first in the
 courts, then before Congress, to pre-
 vent the carrying of the mails on Sun-
 day. The project was a failure, and the
 mail bags were whirled through space
 on Sunday as on Monday.

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Mother Came.

VISION SAVED IT.

Sailor's Mother Appeared in a Dream
 and Prevented Wreck—Was at Home

—J. A. Webster of Castine Tells
 Story of How He Prevented an Ac-
 cident by a Premonition Which He Had.

Capt. J. A. Webster, one of the best
 known Maine mariners, has written
 the Commercial an interesting epis-
 ode of a thrilling incident in his early
 sea-going days which will be of general
 interest not only because of the stirring
 adventure with which it has to do but
 also on account of the occultness of the
 happening. This is Capt. Webster's
 tale:

To the Editor of the Commercial:
 I shipped on board of a vessel called
 the Grand Turk, commanded by Capt.
 John P. Nichols, in Searsport in 1842.
 She was what they called a brigantine,
 full rig brig forward, fore and aft main
 sail on the main mast with top sail and
 top gallant sail, with high quarter deck
 for cabin, steering for the sailors in the
 forward end, rail from main deck about
 three feet high.

"I was 22 years old. In the winter of
 1843, went to New Orleans for a load
 of molasses for New York, with deck-
 load of hogheads on deck as far for-
 ward as the rigging, came down the
 river into the Gulf of Mexico. It was
 second day out the wind came around
 dead ahead and blew fresh southwest.
 Had to put her on the wind to beat out.
 In the afternoon the wind blew south
 and we had to take in all the light sails
 and put her under snug sail for night.

"She was quite a little sea making up.
 Night came and it was quite dark. It
 was my watch below from 8 to 12
 and I was pretty sleepy.

"The first thing that I knew, I heard
 my name called in a quick, sharp voice.
 I jumped out of my bunk, poked my
 head out of the companionway. The
 captain was on deck talking with the
 mate. It was something unusual for
 him to be on deck in the night. I says:
 "What is wanted?" The captain said,
 "Nothing. It is only 11 o'clock."

"I says, 'Somebody has called me.'"
 "He says, 'Oh, no; go below.'"

"I went below and turned in again.
 Just got into a drowse and I heard my
 name called loud again, 'James, James.'"

"There was no time to lose. I knew
 my mother's voice. It was very
 dark in our room. As soon as I opened
 my eyes I saw the image of my mother
 as plain as could be with a terrible look
 of fear and grief on her face, standing
 at the foot of the steps of the compan-
 ionway. She looked at me then point-
 ed her hand out toward the windward
 on the starboard bow as we were on that
 tack, and vanished instantly.

"I started upon the run, barefooted
 and bareheaded over the deckload and
 up the fore rigging about 25 feet. I
 could hear a sound resembling thunder
 in the distance. I did not seem to feel
 nervous or excited. The sound kept
 growing louder. I knew very well
 there was a vessel coming for us and it
 was pretty dark.

"Presently I could see the water
 foaming under her bow and sparkling
 like diamonds and could see the dim
 outlines of a big vessel coming right for
 us. She would have struck us right be-
 tween the two masts if it were not for
 the mast. As soon as I could see what
 it was best to do I halted as loudly as
 could to the man at the wheel, hard up
 your helm, for God's sake; ease off on
 the main sheet."

"First and foremost, our movement is
 a religious movement; for, like every
 other religious movement it deals with
 a continuity of life after the change
 called death.

"It is a scientific movement, because
 it deals with the great truths relating to
 life, not only on this physical plane of
 existence, but also in the realm of
 spirit after the soul has thrown off the
 physical body, testing and proving the
 existence of independent spirits by ev-
 ery critical test known to science.

"It is a natural religion, because it
 knows no miracles and deals with all
 truths strictly in accordance with nat-
 ural laws.

"It is philosophical, because it
 searches into the reason and nature of
 things and investigates phenomena, as-
 signing causes for their existence.

"It is a spiritual religion, because it is
 based on the idea of universal spirit
 which permeates all space, is the foun-
 tain of all life, the source of all wisdom,
 and to which each individual spirit
 bears relationship—which relationship
 is by some persons expressed in the
 term, 'The Fatherhood of God and the
 Brotherhood of Man.'"

What Is to Be Done About It?
 Professional baseball players have
 been engaged for weeks on Sundays, in
 Brooklyn, N. Y., practicing their games
 before assembled thousands. Vacant
 lots, in the neighborhood of factories
 closed on Sundays, were occupied, and
 no charge was made for admission. A
 Sabbath Committee implored the aid of
 the police. Arrests were made to test
 the questions involved in the courts.

Judge Gaynor, of the Supreme Court, is-
 sued a writ of habeas corpus, the pris-
 oners were heard through their attor-
 neys, and the ball players were dis-
 charged, not being found guilty of an
 infraction of law.

What is this world coming to? Way
 back three-fourths of a century ago a
 zealous effort was made, first in the
 courts, then before Congress, to pre-
 vent the carrying of the mails on Sun-
 day. The project was a failure, and the
 mail bags were whirled through space
 on Sunday as on Monday.

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Paranoiacs and Paranoiacs.

Dr. D. R. Brower, for ten years super-
 intendent of the Virginia state asylum
 for the insane, and for several years in-
 structor in nervous diseases at Rush
 Medical College, Chicago, declared re-
 cently in Judge Honore's court, that
 Mrs. Mary Baker Eddy, John Alexander
 Dowle, and Mohammed were insane
 persons, or paranoiacs.

As stated by the Inter Ocean:

Dr. Brower's assertion that the lead-
 ers of the Christian Science and Zion
 cults are irresponsibles was made while
 he testified in the case of Michael Cur-
 ran, a wealthy liquor dealer seeking
 freedom from the Lake Geneva sanitar-
 ium on the ground that he is illegally
 detained as an insane man. Dr. Brower
 declared on the faith of his thirty-five
 years' study that neither Mrs. Eddy
 nor "Dr." Dowle is sane.

In Curran's behalf it had been urged

Spiritual Theory of Evolution. By Sar'gis.

To the Editor:—The recent demise of Herbert Spencer naturally leads reminiscence to the origin and development of the evolution theory. Darwin's Origin of Species is just eleven years younger than Modern Spiritualism—published in 1859. In 1855 Herbert Spencer published his Principles of Psychology, and in 1859 he announced the beginning of his life work his System of Synthetic Philosophy.

Darwin's work was based on investigation, discovery and a practical study of nature and its life-forms—a life-long labor of exploration as to facts and details. Spencer's work was the construction from these facts of a system—the scheme of a student rather than the theory of an explorer. And so it turned that much—most, it may be said, of what is taught in our schools and by our scientific literature is Spencerian rather than Darwinian.

Darwin was born eleven years before Spencer. Thus within less than fifty years, mainly by the works of these two men, the philosophy of life and human progress has been changed, as to the educated world, and the ancient theories utterly confused and confounded.

To the Spiritualist student the advent of modern phenomena of the one and the philosophy of the other, so coincident, is full of interest and suggestion.

There is, however, a difference in the scientist view of evolution and that of the Spiritualist, which is more from the point of view than of real substance. It is somewhat difficult to explain this difference to the non-Spiritualist. But there is a common view-point that is often felt as a defect in both schools, and which colors the expositions and literature of both. This point is that this planet of ours was "made"—and in the sense of a finished work. And this notwithstanding all that science tells us of the geologic ages of the globe, and of the fossil records of the rocks.

The "made" or creation concept permeating the theories of evolution naturally led to the idea that life-forms are but variations from a primitive germ, or germinal condition, and science has been seeking for that. It was thought they had it in what they called "Bathylus," an ooze at the bottom of the ocean, and are yet hunting for the missing link between the animal and man. Tell them that all this is but a reflex of the old theologic creation idea and they would be indignant, but when you bring theory and fact together the old disability has not disappeared.

But so long as science discards what it chooses to call "spontaneous generation," so long will evolution, in parts, be a debatable hypothesis. Evolution in its broader sense is the explanation of life-forms, and if the term unfolds more in use as to its processes of growth, the understanding would be clearer, and you would not so often meet with the "involution" refrain from the theologic objector. There is no essential difference to the thinker by the terms creation and evolution. To create is only to produce, and as to life-forms is but the differentiation, or individualization from the same conditions. It is very much like two statements of one fact.

Spirit theories are not wanting, and they have one recommendation—they do not confuse the mind with antithetical conclusions, nor do they ask science to take anything from miracle or revelation. Life is here and is maintained by what we call chemical agencies and conditions. It must have its advent under like agencies as sustain it. Science itself made the great discovery of the 19th century, the law of "valence"—or the equivalence of chemical action—the secret of form, and the demonstration that all life force, so-called, is chemical. To say that the earth and all that is in it and on it was created in the sense of "made" is to present a concept that leads to speciality in everything. But to say that it was formed and its contents formed from it, is to suggest a concept of formative processes.

And when this concept is taken in connection with the law of equivalence in chemistry, the two logically harmonize. Synthetic chemistry suggests that all forms are but results of this law of equivalence, and analytic chemistry endorses the hypothesis consequently it is not only a fact, but it is the fact.

The reader is familiar with the germ theory, and the elaborate illustrations by Haeckel, showing the sameness in appearance of all embryonic life. How else could it be and be form-life at all? It has been a curious fact in the study of form-life that almost the entire attention has been centered in germ cells and cell aggregation as the seeming all of biology. This principle logically and practically culminates in the jelly-fish. But how about the other factor—the mechanical principle? When you come to individualize this protoplasmic congeries of cell life, to have it swim, crawl, walk or fly, what do you require? A new power or another principle without which motion or movement in form is impossible—the mechanical principle as expressed in the joint and lever—the ball-and-socket joint and the muscle. See the snake, a simple form of moving animal life. This organic form-life is as much a thing of mechanical principles as of the protoplasmic properties. And why this fact so generally ignored by the evolution schools? Of course the "made" or theologic school is not in this discussion, as it is not sufficiently alive now to be anything more than a traditional curiosity. And so of all correlative dogmas growing out of it.

But now that science has postulated the fact that all life processes are chemical and that form is but a thing of chemical expression, the evolutionary concept can be discussed freed from the nightmare of theologic superstition.

The strict evolution school treats form-life as coming from a single germ beginning. The law of "valence" removes the necessity of this idea, which was but the first step in the emancipation of science from "creation." It has always been a query with Spiritualist students how this theory could be held by those who accepted the facts and teaching of geology. They tell us that certain strata of rocks are millions of years old, yet their fossils are as distinct and individual as the living forms of today. The when and where of the homogeneous primal organism seems as far away from Palaeozoic fossils as from the Permian or Recent.

Individual life is ever present in all that man has been able to discover. Science had to creep before it could walk, and the "descent of man," or the ascent of the monkey was but an effort to break away from the creation concept. To realize what a nightmare this antique "made" idea was, and to an extent, needs only to recall that such great naturalists as Agassiz and Quatrefages were led to refuse their assent to the conclusions of evolution and to insist that they did not account for man. But now that science has accepted the theory that all form is simply the requisite chemical equivalence, the processes, progress and differentiation of form-life becomes more amenable to a concept of law and system. Crystallization is the one process of form, from the simple to the complex. And individuality or variety is, so to speak, but the arrest of development and the infinite play of this law of chemical equivalence. This harmonizes with the hypotheses of science as to the homogeneity or oneness of all substance or matter, and simplifies the ideals as to worlds and the phenomena of life and form.

Evolution, then, is not an infinity of form life from a common germ or cell, but the result of attractive properties in primal substance—as fixed proportions produce, or if you like it better, "create." Whether it be God, infinite intelligence, force, gravity, or what not, the fact is that certain chemical proportions in this primal substance produce a new form with differing properties—no matter who or what uses the fact—if any user is insisted on. For all practical and logical uses the fact is "it."

Now, as chemical affinity, or as some prefer it, polarity of substance "creates" form, the conditions as to substance is the controlling factor as to the nature of the form life produced, or is that we call environment and climate. Take the facts of today: Beginning within the arctic circle and coming down through the north temperate zone, the tropics and on to the antarctic continent, we find form life, vegetable, animal and marine changing with the degrees of latitude, and then from any locality going from tide-water over plain, mountain, valley, desert or morass, we find form life responding to environmental conditions. The "law" is the same in any period of our planet, so that in any geologic age we find plant life dominant, in another the reptilian, the saurian and other so-called geologic times—but the same biologic conditions, the same principles of locomotion present—modified only by the atmosphere or climate that overspread the planet at the time. Darwin and Spencer, Descartes and Newton could not have lived with the cave man, but the cave man was not a monkey; nor can the jungles of Africa to-day produce a Grant or a Dewey, nor could a gorilla be domiciled with a thoroughbred or a short-horn.

Consider that all the gods, all the religions, all the arts, all the sciences, all the inventions and discoveries, all the poetry and literature of the world have their origin and development in the north temperate zone, and the influence of planetary conditions on human evolution needs no other proof.

So evolution is first of the planet, and when it produces the air to breathe, the soil to yield and the climate that affords the conditions, the law of valence supplies the forms of organic life suited thereto, and the human race and its animal companions have evolved with the highest elements that are present to them. This is the doctrine of evolution as it comes to the world through the light of the spirit.

And why, you may ask, does not the so-called scientific mind accept a theory so reasonable? Because of this very law under consideration. Some do and some can't. To illustrate: Let us take mankind as we do a school or college. A mass of students enter and are given the same curriculum of studies, and recite at the same time and in the same study each day to the end of the term. On examination day they are graded according to proficiency from zero to 100. Some grade 25, some 50, some 80 to 90—and perhaps a prodigy is given 100. Why this difference? Simply a matter of capacity, or natural endowment, modified by temperament in exceptional cases—but all making up the individual. So with the body of a people. According as the person is born so is his grade.

It is not needed in this intelligent age to urge argument to show that the planet at different epochs, as well as now in localities, furnishes the forces that produce higher and lower

forms of life. The zones and altitudes of the globe present the fact before us every day, year and age.

Science has recently postulated an ether, a thing as old in spirit literature as its modern advent. But its office or function is not vouchsafed by science. That we call space is but substance or matter held in solution by ether. There are two known things in the universe—ether and matter—one is the solvent of the other. The barometer tells us every hour of the differing densities of the atmosphere. As in the lesser so in the greater—the substance of space varies in density. Oxygen, hydrogen, carbon, hydrogen, etc., are but conditions of space, as is iron, copper, granite—all held in solution by ether—their condition as solids or fluids is but a change in density. For example, what is coal? Simply stored carbon. Our calling oxygen, nitrogen, etc., gases, with the nomenclature attached, only dwarfs the conception of their nature. They are primal elements of the universe. As our planet travels in an orbit of about twenty-eight thousand years through this space of differing densities, it must from time to time be influenced by the conditions through which it moves. These periods for convenience are called cycles. And as the progress of life on the planet as we see it is governed by its conditions, so is it influenced by those of the cycles. In no other logical way can the dark or middle ages, or the rise and decay of former civilizations be so well explained—as seen in the Chaldean, Hindu, Egyptian, Greek and Roman cycles, and in the growing enlightenment of the present time, which at a venture we may date from the discovery of America.

No thinker can ignore the evidence before us that this is a period of great mental activity, and of necessity underlying it a condition of the planet and its forces that, contrasted with the dark ages that preceded it, must be regarded as a cycle of light. And being so, the mental condition of all the peoples on the planet feels and responds to its influence, in action along its traditional lines—the effect acting as a stimulating force.

For a homely illustration, but a familiar one: Take a party of men and fill them with wine or strong drink, and each will disclose his personal trait or governing disposition. Or speaking philosophically will manifest along the lines of least resistance. One will be jolly, another want to fight, either for his religion, politics or other thing; a third will curse and swear, while a fourth will sing songs; some want to steal, while some will give away all they have. So in kind as to peoples, even of nations and races.

Suppose, as in the dark ages, the planet being in a dense region of space and its inhabitants as a mass are in a low grade as to intellect, say 30, such a people desire war and are controlled by its influences, destruction, violence, lust and death. Suppose another people grade, say to 60 and 70. While still warlike yet intellect, oratory, music and men of great genius will result. But should a people grade higher to a considerable extent, the religious will manifest most actively and worship of numerous ideals as to God and superstitions, rites and ceremonies appear, and along with these in social life a tendency to things that appertain to the sexes will be notable.

Without going into more extended discussion, these suggestions are sufficient to inspire the thinker with wider charity for the differences and shortcomings of his fellows. One kind of corn in a field will produce a stalk from three to five feet high and an ear six inches long, while another will have an ear a foot long on a stalk twelve to fifteen feet high—owing to the kind of corn. People are from five to fifteen feet high mentally, according to their kind—and manifest character according to their grade.

As all sermons have an application, let us apply this to Spiritualism. How many people in 1848 had any sort of an idea of spirit except from graveyard stories of ghosts, or of "witches, warlocks and long bearded things," and like nursery tales. To this grade of mentality came the Hydesville raps. That dead people could make these sounds—was to the average mind of that day unthinkable. As Hamlet says, it was "caviare to the general." A few that graded well up the scale of mental perception saw and understood, and they are too to the mass in a minority to-day. To reach this mass the phenomena are as important now as then. The lesser grades cannot grasp the underlying philosophy, and it is futile to attempt a cult in Spiritualism, until more people can think spirit. What are creeds for? Simply to compel this diversity of mind that cannot see alike to subscribe by faith to what they can't think, and thus accept the ideas of the creed-makers, with "I believe." Creeds are like political platforms, devised to give profit to the builders.

The dark ages culminated about the time of the discovery of printing and of America. This period is what the literary and art world call the Renaissance, and the religious people the Reformation. In one direction it gave rise to Savonarola, Luther, Loyola, Menno Simons, Calvin, Knox and others. These were the forces that gave to their century its creeds. They founded the basic concept of the orthodox creeds and power from that period to the present. These were followed at a later day by those who sought to reform those creeds, people of a different grade, as George Fox, Ann

Lee, Wesley, Rapp, Joseph Smith, Noyes, Blavatsky, Eddy, the Indo-Chicago school, and others whose name is legion.

Now what folly to attempt a homogeneous organization out of such differing grades. As a friend in a recent correspondence says: "There will be divergence of thought, and of course there will be divergent kicks." That covers the case practically. But to return to the renaissance period again and see the galaxy of great names of another grade: Bacon, Copernicus, Galileo, Kepler, Descartes, Newton, Gutenberg, Lorenzo de Medici, Michael Angelo, da Vinci, Raphael, Titian.

Now, these earlier men, philosophers, artists, statesmen, religionists, were practically within a century, and came when Gutenberg had prepared the agent of their propaganda—printing—without which they could not have reached the then intelligent world. They are enough to illustrate the idea that influence of cycles affect different minds along differing lines, as illustrated by the grades. And it is farther manifest in the many more people throughout the world who now have an intelligent perception of the lesson of 1848. When we look at it in this light the progress is marvelous indeed. Let the world have a cycle of this light equal in time to that of the dark ages, or even another generation or two, with the rising grades as in the past one, the comprehension of spirit will be as universal as is now the cruder comprehension of the churches.

The church people, as a mass, do not mean or wish to be in error, and the average mind is not satisfied by the semi-superstitions of their creeds, and having had Spiritualism generally diffused for only a generation, they cannot be expected to be farther advanced. But note how liberal the young clergy to what their elders were fifty years ago. And what is true of the church people is largely so as to Spiritualists. To many, very many, a seance is more acceptable than lectures or books.

What is the lesson? Instead of scolding, let us have more mediums, more phenomena, more patience, and the future will console us by the retrospect of a marvelous growth of "the cause." Let us consider the grades before we become uncharitable, pessimistic or censorious. And to be frank with ourselves, a very large per cent of objection, scolding and fault-finding is because the rank and file do not respond to the methods of the churches, to which so many of our so-called leaders have been in their formative life habits, accustomed. They must try and get up in the grades by the time next examination day comes round.

But our "application" seems like getting away from the evolution text—yet is only a parenthesis, the wider conception of cosmic things, showing that it is the planet that from age to age controls the life upon it and as well the mentality of its populations—a broader view than that of the text-books.

Buried cities have been discovered with relics of their civilization far back of any history or tradition. There were causes for their rise, decline and oblivion. Is not the spirit theory of cycles of light and darkness in which the planet passed and the consequent influence upon the mental development of its inhabitants more in harmony with the facts than the materialistic hypothesis that it was turned out ready made? The story of religion and the theories of science are in essence the same as to the beginning—that the planet is a finished work. One says God regulates it, the other that law governs through inherent forces in the finished product.

It is a curious thing that Lord Kelvin, the premier scientist of the English-speaking world, in a recent address suggests the presence of life on this earth of ours as having its origin in germs brought in meteorites from other planets. As the negro boy when told that Adam was made of mud and leaped against the fence to dry, asked, "Who made the fence?" so we might ask Lord Kelvin, "How did the germs get on the other planets?" not putting the how they got away from home against the pull of gravity. Sometime with the permission of The Progressive Thinker it might be in order to discuss the spirit theory of life's advent on our world, but it is not now. It need only be said that Kelvin's face is turned from the old direction, and it only needs to substitute another source for the meteorites. It time it will all come about when the grades are prepared.

But to close up: Just think back to 1848, and to the fact that spirit return was an unthought of thing; that the mass of mind was opaque to such a conception. Then when it began to contemplate it, there was no apprehension as to a law or conditions. And hosts of even Spiritualists are not much advanced to-day. As proof of it look at the discussion of phenomena—materialization, etc. Beg pardon; there is nothing controversial in this, but to a person who knows materialization to be a fact, as truly as that Spiritualism itself is a fact, it is often times a question whether to sigh or laugh over the ideas some people have of it, as disclosed by their test devices. Materialistic philosophy is spiritual compared with them. But the theory of grades covers the case, as it does many other things, and throws over all the mantle of charity and faith in the growing light and intelligence of the present cycle—but in the morning of its evolutionary power.

SAR'GIS.

RESTORES EYESIGHT.

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A marvelous discovery has been made by that Scientist and Inventive Genius, Prof. W. C. Wilson. He has invented a restorer known as "Actina," through which all afflictions of the eyes and ear, such as blindness, granulated lids, catarrhs, cataracts, etc., are cured without cutting or drugging. It is a simple cure known as the Actina Focus Battery, and through it the patient cures themselves in the privacy of their own homes. It not only restores the butted and tortured eyes, but also restores the hearing and restores the voice. It is a most perfect and lasting cure. Rev. W. C. Wilson, writes: "My honest opinion of 'Actina' is that it is one of the most marvelous discoveries of the age. It saved my eyes from an operation; it is the only cure of the most dangerous of the eyes, eye inflammation, cured him of deafness of nine years standing."

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MAYDAY IN ST. LOUIS.

Celebration by the Lyceum of the First Spiritual Association.

The First Spiritual Association of St. Louis celebrated the coming of May this year with such glad rejoicing—music, song and a dance around the historic Maypole worked and cheered your heart to have witnessed. It was a grand success in every way, and took place in The Temple—the only church building in St. Louis sheltering the cause of Modern Spiritualism—and was witnessed by an intelligent audience, whose frequent applause testified their appreciation and enjoyment.

The rostrum and platform about it were profusely adorned and beautified with hot-house plants and flowers; the walls with trailing vines and green growths of various kinds, from among which stood out, in bright and suggestive contrast, numerous American flags interspersed with World's Fair colors—the first emblematic of our great republic; the second of the enterprise of St. Louis, together alluding to and reminding of patriotic duty leading to loyal, active, useful citizenship.

Aiding these in carrying out this idea, and as befits our progressive age, the same colors were pictured on the top and sides of the Maypole in bulbs of living light which, flanked and assisted by other colored light, created a most artistic and beautiful ensemble and attractive stage effect.

Spiritualists, claiming to know the best and purest in religions, insisting that ours should be generally recognized as such; affirming that it demonstrates what all other religions could only believe and support by faith—that we are, in fact and truth, "immortals"—children of God in reality, and naturally, therefore, inheritors of divine attributes, what are we doing to assist our children to know and understand themselves as such—and the moral duties thus imposed upon them?

This is a burning question, that ought to singe and scorch its way into the very soul of every parent Spiritualist. We know that life is more than an opportunity for the selfish indulgence that occupies the chief attention of the vast masses of humanity—that charac-

ter, moral strength—obedience to the laws of right and justice as we comprehend those things—and joined to a faith and confidence in the divine majesty ordaining all law, are more necessary—are more efficient as ways and means to the attainment of human happiness and ultimate soul success than all else.

As intelligent Spiritualists we know these truths—we teach and preach them—they are the very bone and marrow of our religion—it is that we may make these facts generally known that we associate ourselves together—what are we doing, of a practical nature, to help our own children to realize these truths—which shall help them to rightness, noble citizenship—to teach them what we profess to be of so much importance to all the world beside, and which shall properly fit them to go on with our work?

As exponents of a religious, reform movement we should know how important, as a factor of our success, is the educational work of the Sunday lyceum, and that it is criminal in us to deny our children its opportunities.

It is the mission of Modern Spiritualism to save civilization—to retain and secure unto humanity all that has thus far been gained by it and progress it to safer and nobler heights. Our children must do this work and it is our undoubted duty to properly prepare them for it assisted by the opportunities afforded by the advanced methods of the modern lyceum. Every child of a Spiritualist should be aided to the full enjoyment of this privilege and opportunity afforded by the weekly Sunday lyceum—in satisfaction of infant soul desires which should be gratified.

It was something of these ideas that occasioned our Mayday festival, prompting the desire to attract popular attention to the necessity for and value of lyceum work.

Besides providing pleasure for our lyceum children, our association and the public at large, this celebration was intended as an appeal to the thoughtful among us, to awake to the importance of properly supporting and encouraging this lyceum work.

It was originated, financed and carried to its successful conclusion, with these objects in view, by our capable lyceum superintendent and her husband, Mrs. and Mr. H. C. Rippe, ably assisted

by their corps of efficient lyceum teachers and workers. To them all praise is due for this most memorable occasion in the history of Spiritualistic lyceum work in St. Louis.

I never saw children enter into the spirit of a thing with such earnest zest before. What a glowing satisfaction it surely was to the invisible ones abiding with and near us, because of their soulful interest in the educational work of this association—as they looked upon what was taking place upon the rostrum dedicated to their own loving service. Great was their joy, I know—and surely due them by it—partially acknowledged of their helpful service and guidance.

The children especially honored were Cecil Weatherax as Queen of the May; Freda Rosenbaum as Spring, and Johnny Bertram as King—the two former most beautifully and appropriately gowned and the latter costumed as of "ye olden time."

But you should have seen the children seated at the long table in our lyceum room, and listened to their joyful appreciation of the satisfying plenty of ice cream and cake that had been provided as a sweet conclusion of this red-letter day in their lives. Here they were joined by every child in the audience, who had been seated up and carried in by the superintendents, to take a free part in this free entertainment.

Whether of our persuasion or not, every child in the church had a share in this feast, and you should have seen here Brother Francis, to have seen and felt how they all enjoyed it.

This was strictly a children's affair, at which the older folks were secondary and had no more part in than to serve, look on and enjoy.

While at the table, short addresses were made to the children by the superintendents and some of the lyceum teachers.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combined with the most advanced and the latest phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, 50c.

MESSAGE FROM J. FRANK BAXTER.

The following message [Banner of Light, Boston, Mass.] was written through the hand of Mrs. Mary F. Lovering, on March 26, 1904.

It is with expressions of heartfelt joy I approach your atmosphere this morning and speak to you for a few moments of my entrance into spirit life and the wonderful transformation which has come to me.

When my eyes were opened to the realities of spirit life I exclaimed, the half has not been told! I was greeted on all sides with exclamations of love. My dear companion advanced to meet me, and, oh, the joy of the reunion. I cannot through another's pen describe the joyous sensations of delight, even to the wildest, as I clasped hands with so many old friends, friends and relatives for they had all been told of my coming. Dr. H. B. Storey, Eben Cobb, Jacob Edson, Dr. A. S. Hayward and companion, Dr. J. D. Moore, William A. Dunklee, Mrs. Clara H. Böhls, Abby Judson, who advanced and presented me with a bouquet of forget-me-nots, my soul was filled with an ecstasy of joy earth cannot conceive of. 'Tis hard to mention other names, but I must say I had a grand reception, a recompense for all my labors while in your midst. I would that it stimulate all workers in the fields of progression to do with all their might what their hands have to do.

The earth journey is a short one at the longest term of years, and spirit life is an unending stage for spiritual work with advantages, and a high spiritual development and unfoldment impossible when clogged with material and physical environments.

I was present last evening at the Ladies' Aid Society and noted the remarks of each speaker and almost felt I could rise and speak again. But my physical form was not there. It is not natural that at this time so near the anniversary services that my spirit was wafted into your midst and I sensed very keenly that I had got through my arduous duties with you! I momentarily felt the sense of blessedness it is to look into your faces once more and to see and speak again. But my physical form was not there. It is not natural that at this time so near the anniversary services that my spirit was wafted into your midst and I sensed very keenly that I had got through my arduous duties with you! I momentarily felt the sense of blessedness it is to

GENERAL SURVEY.

THE SPIRITUALIST FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, but leaving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish to distinctly understand that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the *Progressive Thinker* is not set up on a pedestal of exaltedness that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on clean white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. A thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE.—That all items for this page must be accompanied by the full name and address of the writer, it will not do to say so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be sent into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

ANNOUNCEMENT.—Harrison D. Barrett is located in Syracuse, N. Y., for the months of April and May. He will be pleased to fill week evening engagements within easy distance of Syracuse upon reasonable terms. Address him at once for dates and rates. Send all letters to Harrison D. Barrett, P. O. Box 162, Syracuse, N. Y.

The Washington Times says: "Judge Scott in the police court today officially lifted the 'damn' is not a curse word. Alfred Burnett, 104 years old, of Boston, Mass., said, 'Oh, damn it in a street car last night, and a plain clothes policeman arrested him. Mr. Burnett spent the night in the station-house. The news words were spoken because the old gentleman was taken past his destination. In the police this morning the judge not only discharged the prisoner, but reprimanded the policeman who arrested the venerable stranger.'"

Dr. W. G. Thurber writes: "The reception tendered to Dr. Peebles in Battle Creek, Mich., was a most brilliant affair. The Doctor is very popular in Battle Creek, not only among Spiritualists but even the more liberal Christians, for he has been invited to deliver an address before the members of the Young Men's Christian Association. The Doctor is now reading the proof leaves of his over 100-page pamphlet upon Reincarnation; it is a kind of symposium. He has just put to press his work on 'Obsession, or Evil Spirits and their Influences.'"

For undertaking to hypnotize Postmaster D. W. Nugent, an employee of the office, was requested to walk out. He went home and two hours later became so violently insane that arrangements were made to send him to the asylum in Morris Plains. Nugent has been interested in hypnotism for several months, and during that time he has been taking lessons with Professor Tony Frylinck, a local lecturer on the subject. Frylinck some time ago warned the young man to drop the matter, but Nugent persisted in practicing upon his friends. He would stop people in the streets and ask them if they were aware that he was a hypnotist, and then, when Nugent reached home he tried to hypnotize the chairs in his house. Word was sent to the family physician, who, after a hasty examination, declared that Nugent was insane. —Chicago American.

Edison A. Titus writes from Hamilton, Ontario: "On Sunday, May 1, Oscar A. Ederly began a five Spiritualist Society of Hamilton, Ont. On Sunday, May 8, he gave the fourth lecture of the series of ten. We find Mr. Ederly to be a tenacious speaker of marked power and eloquence. In the four lectures given we have listened to the expressed thought of three different spirit intelligences, each of whom must have been an orator of eminence when in earthly life. The lectures have been philosophical, logical, convincing. I write the above that all the readers of your valuable journal may know what a grand and helpful instrument for the dissemination of spiritual truth the spirit world has in the mediumship of Mr. Ederly. We all regret the shortness of his present engagement with our society, and we hope and expect to secure his services for a much longer engagement as soon as he has time that is available."

The Medical Summary of Philadelphia says: "The power of the mind over another is a subject always interesting when restricted to its legitimate medical and scientific aspect, and it is a notable fact that with many persons, this undefined force, or power, is supposed to be restricted, largely to the human species in its relation to hypnotism. This, however, is not so. That at least, some of the lower animals can be hypnotized, was discovered almost as soon as anything was known about the subject. Researches by M. N. Vasschide, having proved that a definite power of the human eye can be made to act as a true anaesthetic, paralyzing brain action and inducing a state of hysteria. It further, and likewise, suggests that hypnotism may not be far removed and may, indeed, be akin to fear, or anaesthesia, always awakened by the frog, either by alcohol, ether or chloroform, heat doing the same and cold favoring the sleep. Takes, for instance, a wild beast, and how it will quail by looking steadily in the eye, is not the beast's fear, but the human mind and is not sudden hypnotism?"

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Fear will cause a sudden blanching, a bloodless condition, which, in the case of the brain, must certainly result in an anemic or inaction of its cells, which may remain as anemic or inaction, require a special act of the operator to break the spell."

S. M. Barnett writes from Texas: "I do not wish to miss a single number of *The Progressive Thinker*. I see the materializing mediums have failed to respond to the challenge of those California gentlemen who are Spiritualists. The mediuming people of all shades of belief are watching and waiting to see if any materializing medium will accept and prove the fact of materialization. If there is no acceptance of course there can be but one conclusion, the mediums know they could not stand the critical ordeal. It is high time for Spiritualists to demand that they do now come forward at once, else honestly confess their inability to produce genuine phenomena. Keep the matter constantly before the people, and make the case so plain that the mediums will either have to give the tests demanded or retire from the business. The cause of truth demands it; the fate of Spiritualism is now at stake. It is no little matter, but is one of the vital issues that confronts the cause today."

Mary Webb-Baker writes: "The *Progressive Thinker* comes to me a most welcome visitor, whose columns evidence much activity along our lines, proving our cause not dead, but steadily advancing, far less and less resistance, and an enemy's hostility is being impregnated with the thought and teachings of Spiritualism. May the years be many through which *The Progressive Thinker* will scatter the seed of progressive thought over the land."

Correspondent writes: "Sunday, May 8, the Metropolitan Spiritualist Society held its regular meeting at St. George's Hall, and despite the inclemency of the weather, a good-sized audience was present and the messages from Dr. Burgess and the pastor, Mrs. Maggie Walte, were never clearer or more accurate. The society will close its meetings for the summer, May 23, to reopen again in the fall when Mrs. Walte returns from her camp engagements."

W. P. Clifford writes from Iowa: "I shall obligingly acknowledge subscriptions for *The Progressive Thinker* at all times, and wherever I may be, as I consider it the greatest of all liberators, and truth and happiness being the goal of our ambitions, we should all endeavor to spread the glad tidings, and try to make our fellow-men happy and prosperous in the way of life. Let us all make an effort to stimulate Bro. Francis in his undertakings by doubling the subscription list to *The Progressive Thinker*. While at Waterloo, May 1, I had the pleasure of listening to a splendid discourse by Rev. Moses Hull, of old nations. We have only felt the old in the Spiritualist ranks. He has no equal as a debater and expounder of biblical truths, in our opinion, and of Modern Spiritualism of today, and the duties we should all endeavor to perform and carry out. We wish him and Mrs. Hull many years yet to work upon the cause and may their efforts add stars to their eternal crown."

H. F. Coates writes: "Moses Hull will lecture for the Church of Spirit Communism, Kenwood Hall, 4308 Cottage Grove avenue, Sunday, May 22, at 3 p. m. Subject, The Resurrection of Jesus in the Light of Modern Spiritualism; at 8 p. m., Biblical and Modern Spiritualism Compared. A musical programme has been prepared for this occasion. Come early to both meetings and get a seat."

A. C. Doane writes from Sumnerland, Cal.: "In *The Progressive Thinker*, May 7, it is said, that according to biblical record, Jesus materialized and permitted one doubting Thomas to feel of the wound in his side, and put his fingers in the nail holes, etc. On the other hand, the orthodox proof of immortality. Now which is most reasonable, to believe there was a holy virgin, the mother of that Jesus, whom we must believe in or be damned, or believe our own developed spiritual senses. As to materialization, I now it to be a fact, and I believe as well as myself. Self-cultivation and unfoldment of the moral and spiritual senses of each individual is necessary to reveal the truth to all minds, be they spirits or mortals, and that is the mission of Spiritualism, and it came on earth to stir, and revolutionize the priestcraft of old nations. We have only felt the token of the coming thunders in this freedom-loving republic, for it will yet storm the stronghold of falsehood on earth, and establish the universal republic of the brotherhood and sisterhood of humanity; for truth is mighty and will prevail."

Dr. P. S. George writes from Lincoln, Neb.: "Max is a very cordial and interesting man, and has been very interesting when restricted to its legitimate medical and scientific aspect, and it is a notable fact that with many persons, this undefined force, or power, is supposed to be restricted, largely to the human species in its relation to hypnotism. This, however, is not so. That at least, some of the lower animals can be hypnotized, was discovered almost as soon as anything was known about the subject. Researches by M. N. Vasschide, having proved that a definite power of the human eye can be made to act as a true anaesthetic, paralyzing brain action and inducing a state of hysteria. It further, and likewise, suggests that hypnotism may not be far removed and may, indeed, be akin to fear, or anaesthesia, always awakened by the frog, either by alcohol, ether or chloroform, heat doing the same and cold favoring the sleep. Takes, for instance, a wild beast, and how it will quail by looking steadily in the eye, is not the beast's fear, but the human mind and is not sudden hypnotism?"

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When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

W. W. Aber writes: "I desire to say to my many friends that I shall be at home, 3422 E. 10th street, Kansas City, Mo., during the St. Louis World's Fair. I have been informed by our local agents that stop-orders will be allowed on all expositions. For the information as to nights of seances, etc., please write to me at above address."

J. O. Stephens writes from St. Joseph, Mo.: "Spiritualism is booming here. First we have had Mr. W. C. Jessup of Chesterfield, Ind., trumpet medium, most of the time for the last three months, who has been giving seances around in all expositions. For the information as to nights of seances, etc., please write to me at above address."

The story is going the rounds that the Czar of Russia employs a medium to tell future events. Of course she predicts success for Russia in the end. The Chicago Record-Herald says: "She projected on screen a vague image from a luminous detail of which the czar was able to distinguish Port Arthur in ruins and a fleet being blown up. Finally the Japanese are seen withdrawing from Korea with the victorious Russian army crowning the heights behind."

There was a most beautiful and satisfactory memorial service for Mrs. H. S. Perkins, of the late Scottish Hall, Sunday afternoon. On the platform stands were exquisite bouquets of flowers; on the lower one callas in wing shape, with marguerites, jelly flowers, and a fine, spray-like purple flower; above these, a bank of callas, white pinks, and fine purple roses; and on a vase bouquet of jelly flowers, fine purple ones, and pink carnations. Among those who paid their loving tribute to the departed were Mrs. Briggs, Mrs. A. H. Harland, Prof. A. W. Wilson, Mrs. Bird, Mrs. H. Evans, Mrs. C. W. mouth, F. P. Cook, and Mr. Perkins, the husband, who also read a poem by his sister, Mrs. Perkins. There was a most uplifting influence through it all, and Mr. Perkins feels greatly improved and benefited by it.—The Truth, San Francisco.

The Chicago Examiner relates an almost incredible story which comes from Hungary. A lady apparently died and was buried. Ghouls wanted the valuable rings on her hand, so dug up the body, cut off three of her fingers, and this brought her back to life. She crawled out of her grave, was discovered, and finally restored.

J. F. Snow writes from Philadelphia, Pa.: "I consider *The Progressive Thinker* a grand bureau of information on all subjects pertaining to our beloved philosophy. Such writings as come from Lyman C. Howe, lectures by George Richmond and others, are truly soul-inspiring. Then there is Hudson Tuttle. The articles that come from his pen are alone worth more to me than the price of the paper. I feel particularly drawn to him."

Albany, Mo.—While walking in his sleep Hardin Hughes broke into the postoffice yesterday morning and was trying to break open the safe when he woke up. Frightened at his predicament the youth ran home and told his father, a Baptist minister, of what had occurred. Father and son then traversed the route traveled by the boy. This is the first time he has been introduced. The articles that come from his pen are alone worth more to me than the price of the paper. I feel particularly drawn to him."

Prof. B. F. Mundell writes approvingly of the good work done by Mrs. Virginia Bryan at Wichita, Kansas. He says: "She is certainly an able talker and one who interests her audience from the beginning to finish."

Felix writes from Milwaukee, Wis.: "In my estimation the apologists for fraudulent conditions for materialization are the worst of it. It is to be looked as if the materializing mediums must show up something besides their stock argument about not 'making merchandise of their gifts.' Mr. James Keck cleaves that argument or objection from crown to toe. Mr. Hale will doubtless give them proper conditions for materialization. I hope that we get these fakers on the run the better it is for Spiritualism."

Dr. Beverly writes: "The Spiritual Science Society has plenty of room in Arlington Hall, 31st street and Indiana avenue, and will introduce many new features. Every Sunday evening after the regular services some physical medium will be introduced. Next Sunday evening a slate-writing seance in the light by one of the best mediums before the public. The services in the afternoon are free and physical exercises will be taught the children by a competent teacher, and many other new attractions will be introduced by the Sunshine Club. Booths for readings will be occupied from 2 to 10 p. m. by competent mediums and palmists, so everyone desiring may obtain a private reading. Come early and bring your lunch. Free tea and coffee. Our next party will be Saturday evening, June 4, and it will be a swell affair. We have the finest talent and will satisfy everyone present."

Laura G. Fiken writes of her travels in Australia: "My whole journey was one grand reception. I never met finer people." Nellie S. Baade writes from New Orleans, La.: "Tuesday evening, May 8, one of the most enjoyable events of the season was the social at the home of Mr. and Mrs. Henry, given in honor of the Spiritualist Society. There was a large attendance. The cause is prospering at the present time with a large attendance at each session. The challenge to debate with Dr. Colburn attracted to hear us defend and champion Spiritualism, many who are now regular attendants at our meetings. Dr. Colburn refused to meet in debate our guides discussed the question alone, and it has made several new converts to the cause. As this month

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

completes our engagement here. It is with a feeling of reluctance we turn our backs upon a city where we have made many friends, and we shall miss the presence of those we have loved and loved through the last year's association; but such is life, and we try to make the best of it, hoping at some future time to meet the dear friends again."

"All things, both seen and unseen, are perfectly natural," declared Rev. G. E. Chesbro, as he lectured before the St. Paul Spiritual Mission of Los Angeles, at 1313 South Spring street. Dr. Chesbro holds that there is no such thing as the supernatural, and, touching upon the old theory, which was good in its time, make the distinction of natural and supernatural; they are, therefore, forced to view the unseen, which they are compelled to teach that the natural or seen things are produced by the supernatural or unseen, which in my youth I was told was done by miracles in a very unnatural way. This could not possibly be. While it is true that the unseen things have been unfolded into the material world, from the great distance of the unseen, yet it is not true that the supernatural ever produced the natural, because the supreme principle in the science of being teaches the irrefutable fact that nothing—no thing—can produce something wholly unlike it. The unseen is a supernatural, and it would be wholly unlike the natural, and it could produce only its kind. Therefore the unseen source of all manifested existence must be just as much a part of nature as the seen things it has produced. Hence the element of power by which a person is brought in rapport with the unseen world is the same as the physical consciousness is just as natural as it is for a kitten to open its eyes after it is nine days old. The only difference is that the kitten lives in perfect accord with natural requirements, and the human does not. Noah's character, which was that of a natural man, was a medium between the unseen intelligence and that of the earth plane. Noah was a just man in his generation and Noah walked with God, according to the Bible account, and the speaker maintained that when all mediums live such lives as his, mediums will be recognized and valued. Dr. Chesbro does not believe in the Spiritualism which claims materialization, and says the only way in which communion with the unseen world is to be had is through development of the spiritual power which lies dormant in every human being, and for a vast number of years ago he has been working for the development of the spirit world around it.—Los Angeles (Cal.) Express.

Sunday evening, May 22, Dr. G. B. Warner, president of the I. S. S. A., will address the Spiritual Progressive Society at 183 North Avenue. Mrs. Nellie Metcalf, of Detroit, Mich., will make remarks and give tests and messages.

Emily E. Philp writes: "The Englewood Spiritual Union will hold, on Sunday, May 24, a lecture at Hopkins Hall, 528 W. 63rd street, by a Spiritual Christian and Confirmation Service, at which flowers will be used instead of water. Mr. Moore will lecture on the subject, 'Some Reasons Why.' He will also give a brief history of the various modes of baptism, and also defend the innovation of the baptism of the dead. He will also give confirmation services instead of the usual way of using water. Special music will be rendered, and good and reliable mediums will be present, and follow the lecture with messages from spirit life."

Mattie E. Hull writes of the death of Mr. Emery. Mr. Emery has passed away. He was a very good man, and was in the Temple this forenoon, then the remains were taken away. Mrs. Emery goes to live with her son. There was a large attendance at the funeral. Mr. Fulton, the administrator of the Pratt estate, was one of the bearers. He is a Methodist, and I understand one of the best of men. He was a very good man, and was in the Temple this forenoon, then the remains were taken away. Mrs. Emery goes to live with her son. There was a large attendance at the funeral. Mr. Fulton, the administrator of the Pratt estate, was one of the bearers. He is a Methodist, and I understand one of the best of men. He was a very good man, and was in the Temple this forenoon, then the remains were taken away. Mrs. Emery goes to live with her son. There was a large attendance at the funeral. Mr. Fulton, the administrator of the Pratt estate, was one of the bearers. 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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and, for clearness, is perhaps sacrificed to brevity. The style becomes thereby terse, which, of all things, is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always seven weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given to anonymous letters. Full names will be given, and the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give answers, more information is able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Editor: Q. Does not the press exert a great moral influence?

A. There is no question of the power exercised by the press. It is greater than all other influences brought to bear on humanity. The time was when the pulpit and public rostrum were the great educational and directing forces, but that time has gone by. The most powerful government had not, brave the opposition of the press. But this is not saying that the press is what it ought to be, or what it might be, or that it has a great moral influence. In its eagerness for news, in catering to an unrefined, vulgar taste, it has become debased until the distinction between the yellow cover journal and the conservative leaflet is almost obliterated. For newsworthy columns become sewers through which the offensiveness, degradation, imbecility, villainy, moral disease and corruption of the whole world, in a seething mass of unutterable abomination is poured.

The great metropolitan journals take the lead in the gossip of villages and the prurient sensuality of the smaller town and village closely imitate. Special correspondents are sent to great distances to report murders, robberies, debaucheries, and nameless crimes.

The taste of the public is not only catered to, it is cultivated in this direction; and when it cannot satisfy its craving for moral and social carnage by facts the ready pen of the hack writer supplies the reeking columns.

I take at random a leading morning paper and this is the repeat set of its readers for breakfast time: A mysterious Murder—Big Hole in City's Finance—City Officials Have the Biggest Graft—Woman and Man Break Into a Thousand-Year-Old Tomb—Woman Found Dead—Killed the Wrong Man—Woman Rattles Her Husband—Murder of a Betrothed—A Young Michigan Desperado Terrifies a Community and Shoots Two Men—Rivals in Love Fight a Duel—Sold His Wife—Negro Lynched a Regular Mill, etc. One solid page is devoted to the report of a prize fight, attended by the best society men, the details of each round being as brutally told as the scene itself.

The reporters vie with each other in making their articles sensational, and announce them with stunning headlines. There are columns of advertisements of quack medicines, and advertising promises of "retired clergymen" with remedies for unmentionable diseases, and columns of "personals" which ought to dam the publisher to infamy.

Through the 48 pages, one looks in vain for one item of self sacrifice, honor, integrity, or a moral action. "The mirror of the times" has no surface for the reflection of these.

The literary taste of the people is degraded and vulgarized instead of being improved and elevated. The glowing narratives of robberies, murders, prize fights, assassinations, and nameless devils, instead of preventing by example stimulate imitation and engender thirst for the worst of crime.

The comic illustrations follow the imbecile lead, and have become pitiable instead of mirth-provoking. They have become like the gaudy daubs of the nursery.

We would say to the press: Cast out the "end man," dispense with your "court fool" who makes jest of human degradation and misery. Your "end man" has worn his jokes threadbare. Bad spelling and slang will not sustain him. If there is a good deed in the world give it place and preference. We weary with the deluge of filth, corruption and crime. We weary with a press subsidized to political corruption, to church influence, to capital, to the strong against the weak.

J. T. Moxley: Q. Did Jesus Christ ever exist on earth as related in the New Testament?

A. The Christ-idea has been entertained by all races of mankind from remotest ages and every people has had an exponent, a personal representative of that idea. How much reality there is in these "Saviors" history furnishes scarcely anything but negative evidence. The birth, lives and deaths of all are surrounded by fables and myths.

The only evidence of the existence of Jesus is contained in the gospel outside of these there is not a line of word authentic relating to him. You must study this evidence and decide whether it be conclusive or otherwise. The biography of all these "Saviors" was written a long time after their alleged births.

S. F. Moore: Q. Are the "Explorations at Nippur and through the regions of ancient Babylon" authentic? As I understand it these explorations show that great and prosperous nations existed at and before the creation as recorded in the Bible. If this is true, then the Bible is a lie, and the whole of man did not fall, and what is to be done of a religion founded on the fall?

ALICE C. BARRY.

Clinton, Iowa.

The *Explorations Analyzed*, price 25 cents. *Big Bible Stories*, cloth, 50 cents. For sale at this office.

"How Shall I Become a Medium," Fully Answered

In "Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

"Healing, Causes and Remedies," by W. F. Fenton, M. D. Price 50 cents.

"The Reason of Spiritualists."

Jim—Sam, what is the reason you are a Catholic?

Sam—Because my father and mother were Catholics. Do you suppose I am going to turn my back upon the religion of my parents?

Jim—Well, no; it is natural for you to lean religiously in the direction your parents have led. But suppose your parents had been Methodists, what would you be?

Sam—I presume in that case, I, too, would be a Methodist.

Jim—If you are going to determine which of the two sects is the true one?

Sam—Because our church is the oldest; the mother church from which all the other churches sprang.

Jim—But suppose your parents had been Methodists; how then would you determine which one of the two is the true one?

Sam—I presume I would make use of the Methodist argument, whatever it is, to prove that that church is the only true one.

Jim—Ta ta, Sam.

Sam—Bye-bye, Jim.

PRINCIPLES OF NATURE.

The Philosophy of Modern Thought Critically Considered.

I have read with interest an article by W. M. Strong, of Hamilton, Can., entitled "The Philosophy of Modern Thought."

He defines substance as the phenomena of an inner working power, and that power is omnipotent. That nature abhors a vacuum, and therefore never permits one. These are his premises briefly stated.

There is nothing greater than truth is a self-evident fact, is my premise. I have no prejudices against modern thought, so far as it is true and practicable. In this sense it is like an ancient thought, only valuable for its usefulness. I regard the soul as a vacuum, and herein appears the impossibility of it. The sublime and ridiculous are so closely united that sometimes one is taken for the other. Modern philosophy (?) backed by science (?) says there are no vacuums, also that nature abhors vacuums. Now if nature abhors vacuums, it is self-evident there must be vacuums to abhor, for how can nature be said to know that there is no vacuum? It is not possible to conceive of a thing which has no foundation or existence.

The supernatural is denied also, and that itself shows the weakness and nakedness of philosophy. The soul is supernatural, and is a vacuum, but it is not given to ordinary mind to know this. For how can natural mind believe in that which nature abhors? We instinctively try to destroy that which we abhor, and the mind that rejects a proposition is at variance therewith and its thought is that of destruction. No man can conceive of the supernatural unless he has something in himself in harmony with the idea. The soul is a vacuum. It contains the ego its maker which is supernatural because nature cannot destroy it. In nature things are moved by contact and by impact. Operations by contact are downward. We cannot operate upwards save as we receive that which is superior from above by impact. This is the way of the spirit.

This nature in which we now exist is not infinite. There are other natures. This is a peculiar one in which motion is the law. Perfection of motion is the ultimate of this nature. Perfection is stagnation of which we have but a little. There is no further on Mr. Strong states that "There can be nothing more contrary to nature than the thought of the infinite principle of life destroying or planning to destroy itself. I hope our friend will not have the inconsistency to aver that as there can be no vacuum, there can be no destruction in nature, because all averted, destructions of nature are caused from movements of nature and in nature to prevent that which he says never existed, viz., a vacuum."

While it may be a scientific fact that all life is one, as in the aggregate, yet science does not teach that one life is all.

The statement "all are parts of one stupendous whole whose body nature is, and God the soul," may be true in the abstract. It is equally true that life and consciousness is individualized, and what I may build up to-day, W. M. Strong may destroy to-morrow, and vice versa.

There being as many divisions of life and action in our great universe as there are individual souls, not only is this true of the human family, but of the lower animals as well.

But our friend's real position is that nothing is more contrary to nature than the thought of the infinite principle of life destroying or planning to destroy itself, which I take to mean that he believes the principle of life is indestructible, a principle never changes, which is to say a unit is equal to the sum of all its parts now and forever.

But there is nothing more fluctuating than life. The consciousness of one having gained the love and confidence of those with whom I have labored.

I for one shall be glad when Spiritualists arrive at the stage of development when they cease looking after strange gods and settle down to the consciousness that life is one and truth is truth whether it comes from the lips of Mr. Jones or Mrs. Smith, then Mr. J. and Mrs. S. may hope to settle down among a congenial people and do far more effective work by running about from Dan to Beersheba trying to satisfy the insatiable curiosity of those who are always calling for something new, while not having made any practical application of what has already been given them. An ounce of applied truth is worth more than a shipload that has rolled off and over us like water off a duck's back.

If we have got more truth and a better religion than the Christians, the best way to let them know it is to live it ourselves.

Some of us think when we have had a few tests, we have found all the religion there is in Spiritualism.

If Spiritualism teaches us anything it is that the life we live is about the whole thing after all; for our happiness here and hereafter depends upon how we live and think and do. Great deeds, noble aspirations, beautiful lives are given them. An ounce of applied truth is worth more than a shipload that has rolled off and over us like water off a duck's back.

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PUSHING THE WORK.

Energetic Leaders in the Front, in Ohio.

The work in our glorious cause is progressing in Ohio, under the O. S. A. as never before. Our earnest workers, and honest mediums, Mrs. Carrie F. Curran, state president, and Mrs. M. J. Curran, state president, are doing a grand work.

They have a also a society and are doing a grand work. Three weeks ago I went to serve the society there, and organized a society. They opened their lyceum with fifteen children.

I served that society again, and they then numbered twenty-five and added several more that day. Mrs. Mrs. Wharton, their conductor, is a very able woman. Assisted by Mrs. Buten-hagen and Mrs. Jackson, they are preparing for a May festival, the children taking a great interest in the work, and their leaders are certainly to be congratulated.

The new society at Wellington, is doing a good work, they are interesting many who know nothing of Spiritualism, and it means something to be a Spiritualist in a town where the fires of the old "material hell," have not died out, and the reverend preach it as one of the great evils of the age.

Mrs. Carrie F. Curran served our society May 1, and also at Wellington, doing good work as she always does, honest and spiritual. She has organized several new societies in the past four months, and goes to Geneva, Ohio, to organize a new society, Sunday, May 8.

Other societies have been organized and are doing a grand work. The world's missionaries during the past few months.

The lyceum here under the direction of Miss Laura Winslow, is doing well, and is to give a Mayday entertainment for the benefit of the lyceum. We use Mr. King's Progressive Lyceum paper, and it is very instructive; they also use it in Sandusky.

I saw by your valuable paper the stand Lizzie Harlow has taken, and I want to say, all hail! Lizzie Harlow; when one so noble and grand, used by the angel world to proclaim freedom from the slavery of ignorance, comes out for and in defense of the truth.

For from about the good husband are not the only ones who go through the mill. So many Spiritualists, who claim that if you look for fraud you make the conditions for it. Away with such nonsense. Must we not use our own mediumship for protection? The surest proof to me of good mediumship is to see man or woman laughing and knowing for them-selves. Knowledge is what we want.

I for one have stood all the old blind faith I can stand—and there are many who are so honest and yet lack a desire to study the laws which control. They are stupid. My friends, come to me not long ago feeling very anxious because I had said some of the old mediums used to say, saying some of the old mediums will hear it and they will all work against you and ruin your mediumship. I said, if my mediumship, what little I have (for I am only a beginner), depends upon favors from such a source as that to further my development, the sooner they know it the better.

And I do not fear, for as the old Roman said, "If it be of God or of truth, it will stand; and my spirit mother would not forsake her child because she sought to find the truth. Neither would any honest friend. I hope and pray Mr. Hale may find some one who will accept his offer, but I fear not."

ANNA E. BARD.

Elyria, Ohio.

CAMP CHESTERFIELD, IND.

The fourth annual camp-meeting of the Indiana Association of Spiritualists, (Camp Chesterfield) opens on Thursday, July 14, and closes August 28—continuing over seven Sundays.

The best list of speakers that ever appeared at this camp, has been engaged. The names are: Peck, W. H. H. Lizzie Harlow, Marian Carpenter, Annie Gillespie, Harrison D. Barrett, Eugene V. Debs, W. J. Colville, Clara L. Stewart, Dr. G. W. Littlefield, T. C. Smith, Dr. J. H. Mendenhall, and Harry J. Moore, Maggie Walte, message medium on Sundays, and Frank Ripley during the week.

A number of specialties are introduced such as Labor Day, G. A. R. Day, Woman's Day, Old Settlers' Day, etc. Prof. Neelie's Boy Band, fifty-three in number, will discourse sweet music on Sundays.

Dances, concerts, theatricals and stereopticons will constitute the line of evening entertainments. Mediums for every one of the above mentioned will be on the grounds to give demonstrated proof of immortality. I am not in possession of all their names or I would give them; suffice it to say that the committee on mediums feel satisfied of the genuineness of their mediumship, or they would not have invited them.

At my recent board meeting, held April 28, certain specialties for the putting in of water works; the building of six double cottages for the entertainment of guests, and other substantial improvements. The lodging-house was let to one who will keep it orderly and clean. The dining-hall, lunch counter, grocery and ice cream parlor will be in the hands of one who has been experienced who will conduct them to the satisfaction of the Board.

With all the preliminary work so well in hand, I can promise the general public that Camp Chesterfield this season will in point of excellence and efficiency excel any of the previous years. I only hope and pray that my health may improve so that I may be equal to the occasion. I extend a cordial invitation to all to attend, knowing that if you once visit this beautiful resort you will never regret it.

All letters of special inquiry should be sent to our worthy secretary, Mrs. Lydia Jessup, Chesterfield, Ind., who will take great pleasure in responding to all letters of inquiry.

G. N. HILLIGOS, President.

2400 W. McMicken Ave., Cincinnati, O.

The Reason of Spiritualists.

Jim—Sam, what is the reason you are a Catholic?

Sam—Because my father and mother were Catholics. Do you suppose I am going to turn my back upon the religion of my parents?

Jim—Well, no; it is natural for you to lean religiously in the direction your parents have led. But suppose your parents had been Methodists, what would you be?

Sam—I presume in that case, I, too, would be a Methodist.

Jim—If you are going to determine which of the two sects is the true one?

Sam—Because our church is the oldest; the mother church from which all the other churches sprang.

Jim—But suppose your parents had been Methodists; how then would you determine which one of the two is the true one?

Sam—I presume I would make use of the Methodist argument, whatever it is, to prove that that church is the only true one.

Jim—Ta ta, Sam.

Sam—Bye-bye, Jim.

LETTER TO A MINISTER.

In Which Life in Various Aspects is Presented.

In the clipping I enclose you will note a report of an unusual number of suicides, at least half of them due to despondency because of inability to secure employment." Still every step to reduce the hours is vigorously opposed by employers. Are Christian employers generally to be found urging this reform? I know that in the printing business, religious papers, etc., are noted for paying low wages, though there are exceptions, of course. I suppose most of them have a struggle for existence, anyway.

The views and position of a church are governed largely by its officials and surroundings. For instance, slavery was a divine institution in the South before the civil war.

From another clipping enclosed: "Men who seem to be right 'in' every particular, honest, truthful, will do any one a favor, but they never go to church."

As you have pointed out, character is not a matter of church membership. This is shown plainly in "That Printer of Uddell's" and "The One Woman."

In churches confining themselves to the giving of moral lessons and the pointing out of the folly of wrong-doing, attendance must surely be beneficial; and where efforts are made to instill beliefs contrary to reason, mental harm seems inevitable. Can you reap truth when you plant error—figs from thistles?

There should be a mighty influence for good in neighborhood organization to promote purity and righteousness. Possibly the movement to unite the churches may ultimately bring this about in an effective manner. The greater toleration necessary may finally result in honesty and sincerity being made the only test, with the genuine desire for the moral advancement of humanity being accounted sufficient, regardless of belief, either in Christ as Savior, or in the sacredness of the Bible. To-day the progressive minister or church-member occasionally feels that he has grown so far beyond the doctrines of the church that he must leave it or be forced out. "He can't go back!" Sometimes the result is the founding of an independent church, the existence of which depends upon the power of the minister to hold together a sufficient number of followers able and willing to support it.

There is a saying which is in substance: "Fools can ask questions which wise men may be unable to answer." Yet it would be exceedingly unwise to draw the inference: Never ask questions, lest thou be considered a fool. What kind of a story would there be of the world's progress had there been no inquiring minds? The minister who recommended the corrupt politician evidently had not investigated sufficiently. I must confess, however, that I do not know how much to believe about political candidates, because of so many lies and so much concealment. Still it is rarely that I vote a straight ticket.

Some of the accepted teachings in the churches to-day were the heresies of the past; may not some of the heresies of the present become the acknowledged truths of the future?

It is contrary to Christian ideals to think of Christ having conspired with such as Judas Iscariot, who allow advice to overcome them despite their great opportunities. Judas repented, and sought death—inflicted upon himself the penalty which the law yet metes out to the murderer. (Did he believe he was going to eternal punishment?) He had no priest to convert him and to assure him of Divine forgiveness.

Whenever any great work for humanity is accomplished it is customary to speak of those engaged in it as God's instruments. It would hardly Christians to assert that God decreed Judas should betray Christ. Thoughts of "nature when given to a Christian usually bring talk of God's mysteries, as though that settled it, and no one should dare to question this mode of disposal.

A sensational scene occurred in Franklin Avenue Congregational church, Cleveland, when Rev. J. A. Fisher preached his last sermon. The text was II. Corinthians, III:17: "Where the spirit of God is there is liberty." Here are significant quotations: "God is not a supreme being, in some shrouded part of the universe, ruling everything. We must get away from the dogma. God is a spirit, without body, form or parts. 'Christ never wrote a line nor a word of the Bible. He had nothing to do with it. Its adherents say you must believe every word in the book or you will be damned. As for myself, I would rather be damned.'"

I have frequent proof of the presence of unseen attendants. The disbelief of the most learned can have no weight against my own personal knowledge. On the other hand, I do not hold that the great powers of the universe, such as eminent scientists as Crookes and Wallace have declared their investigations proved the existence of communication between the spiritual world and this. I recognize the right of individual opinion on these matters. Possibly some of the greatest scholars in the past held religious beliefs which would be as much ridiculous to the advanced Christians of to-day.

I can imagine my regular Sunday evening attendance being annoying to some because of my failure to become a member. I should be sorry to know that my unwillingness to come into fellowship made my presence unwelcome, especially if self-conceit be assumed as the reason. A sensitive person will not consciously remain an intruder when he can easily retire.

ALEXANDER SPENCER.

"The Molecular Hypothesis of Nature."

Prof. Lockwood is recognized as one of the ablest lecturers on the subject of nature. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

"Poems of Progress." By Lizzie Doten. In this volume the peerless poet of Spiritualism may be read in "varied moods," from grave to gay, from lively to severe. It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.

"Wedding Ceremony" by Dolphus Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal Ministry. Price 15 cents. For sale at this office.

H. R. LA GRANGE, Secretary.

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VOL. 29.

CHICAGO, ILL., MAY 28, 1904.

NO. 757

A Touch of Heaven

WHERE CHILDREN ARE TAUGHT HOW TO SMILE.

There are little children in the world who never learned how to smile. The officers of the Chicago Home for the Friendless know this, only too well. Among those put in their care are many whose childish eyes have seen little of life except sorrow. That had teachers. Want, moreover, early trained their hands to helplessness instead of play.

One of the first cares of the institution is to make its children happy. This would seem to be an easy task, since hitherto they have so little to enjoy. Yet it takes the ingenuity of the friends and caretakers who have assumed toward them the place of father, mother and kindred. It is hard to teach baby lips to smile which have never imitated a mother's coaxing fondness, and harder still to make small voices, which always before have been hushed into silence by the harsher noises of life, break spontaneously into laughter. Nevertheless, hard or not, it is done successfully by the nursery of the Home for the friendless.

When children enter the home no time is lost in making them feel that they have come to a friendly place. Those who welcome them smile, and speak gently, and call each by name. Then the newcomers are bathed and fed and tucked up at night tenderly; and when they awake next day they are met by cheerful words and morning faces. There begins for them a new life of comfort and plenty, in which there are picture books, and toys, and dollies, and a host of friendly little children. Most of them, however, unused to these strong delights, hang back from the rest at first, with sober, unchildlike faces. They do not know how to play. The common heritage of happy childhood has passed them by.

LEARN TO HELP EACH OTHER.

The head of the nursery has found that the best way to bring these little aliens into the family circle is to put them in the way of helping others. This is something which every one of them can understand from past experience. Soon each takes up of his own accord the simple task that he can do the best. For instance, one tiny mulatto girl, 3 years old, who loves babies, follows around after the rest of the tots a year younger than herself, with an air as motherly as if they were her own. Others are sent on easy errands in the nursery, or are given some daily duty to perform. Little girls, under 5 years of age, like to help the nurse air the beds, and make them. When dinner is ready all the children are eager to tie on each other's bibs. One boy, the oldest, regularly takes the orders down to the kitchen at mealtime.

When the confidence of the children has been won by giving each his distinct place in the family life, it becomes easier to show them how to play together. In the kindergarten they are taught to sing, to clap their hands, to imitate the motions of the birds, that they see flying in the park across the way, and to practice all the little arts that make for gladness. On afternoons when the weather keeps them indoors they have a grand frolic in the nursery, running from one room to another, taking turns on the rocking horse, or riding on an improvised merry-go-round. Many of them, however, even after days of the companionship, are shy and plainly enjoy, have not yet learned how to smile.

SMILE COMES AFTER COAXING.

The smile is wonderful when it comes at last, sometimes after long and patient coaxing. It is as illuminating as a light in a nearby window in the quiet dusk of early morning. Your heart goes out toward it in much the same way, and you want to get closer to it, and you feel a little lonely if you are so grown-up that you cannot. Once come, it is here to stay, at least as long as the child is in the home, and with it has come something else, more precious, a willingness to be loved, and a passion for loving. Now the children look for affection in the faces that greet them. A visitor to the nursery is immediately surrounded by little boys and girls with fondling hands and upturned eyes, which smile as affectionately as the angel's such as "doctor" and "Take me, too!" cries one child after another, every one of them on tiptoes with eagerness for the caresses of which they have never had enough.

Soon they begin to form close friendships among themselves. Often you see two little fellows sitting together, shoulder to shoulder, with beaming faces, which bring to mind that joyous cry of Sara Crook the morning after the Lascares visit: "I have a friend!"

The fact that some of the children have chums does not keep them from playing all together, little ones, big ones, and middle sized ones, white ones, and black ones. They choose by preference games in which they can care for the other, such as "doctor" and "house," and lacking up each other's shortcomings. This last amusement they never tire of. There is one small black boy named George who proudly calls himself "the black coon," in distinction from another negro boy, a "white coon," also in the nursery, who is content to let the other children face and unface him as they please. The head nurse laughingly declares that the largest item of expense in her department is for shoestrings.

WHEN THEY ARE ROGUEISH.

The discipline of the place is wonderful. Of course, there are rogues, as in every nursery. The nurses know what beds they will find empty when they visit the bedrooms just after the lights are turned out and they know also what beds to look under in order to find the deserters. But most of the children try to keep their fellows, as well as themselves, in order. Nursery sentiment is strong against the boy who insists on being a freckle. At the last Thanksgiving celebration, when the nursery

children, fifty-one in number, were marching before the officers of the home, it was the smallest boy of all, a mere baby, who called out, "Keep in line, kids."

Throughout the year there are entertainments and festivals in the home to train its children further in their newly learned art of smiling. There are song services for them in the chapel. Musicians, some of them from the Thomas orchestra, play for them; this winter the Apollo club will repeat its concert at the home. Other people come and sing to the children, tell them stories, and teach them games.

Washington park, across the street, is the children's summer playground. They have, besides, a sandpile, where they spend many happy hours.

Thus it is that by being good and doing good, the methods of work in the spirit realms are brought to earth.

HUMANITARIAN.

THE REVIVAL OF LEARNING

Did It Begin in Italy After the Fourteenth Century, and in England About the Year 1500?

Further citations from Prof. Johnson's "Rise of English Culture":

As it is only very clear that neither in Paris, nor London, nor Oxford, nor any other northern city did Greek begin to be cultivated until the time of Henry VIII (1509-1547) so it is not safe to assume a very much earlier culture in that language in any city in Italy.

Three German printers, Sweynheim, Pannartz and Hahn, came to Rome about 1464 or 1465. They had been in Paris, near the Louvre, where the press of the Benedictines claim to have patronized. They found no patrons, but gained shelter in the cloister of Subiaco, which was filled with German monks and under the protection of Torquemada. Here Donatus, the grammarian, was printed, then the work of the monk who assumed the name of Lactantius, Cicero, "De Oratore" and Augustine, "De Civitate Dei." Most certainly neither of the "Fathers" was heard of until late in the fifteenth century, and their Latin is the Latin of the Renaissance.

In no age of Italy were there more than a few readers of the Latin and Greek classics, or of the Virgates in the closing decades of the fifteenth century. The erection of Greek printing presses is ascribed to Chigi, who had an in his house, when in 1515 an edition of Pindar was printed, the first of Greek books that issued from any press in Rome.

An observation made by Edgar Quinet, in a lecture fifty years ago, that "the sixteenth century was the Frenchman, the sixteenth century had been to the Italian scholars, is more significant than he himself apprehended. It is now time to say, with the utmost emphasis, that the "Humanists" of the fifteenth century had good ground for knowing that the Renaissance of the monkish historians was in fact a "subtle dream."

There were Greeks in Italy who knew the Christian System of ideas, to be novel and more recent than the Mohammedan. There were Arabian philosophers who held the relativity of the truth of all religious systems, and whose ideas were in sympathy with those of the Greeks. There were also brilliant Jewish scholars of the school.

It was clearly seen by some that a new dogma in modification of El Islam was arising in the world. The monastic philosophy was denounced as barbarous. A great effort was made to rise above the confusion of rival ecclesiastical parties. God as Supreme Being was defined as the immortal intellect in all members of the human race, who miracles and personal immortality were denied. It was a yeasty time, and men knew not what direction the church would ultimately take.

A remarkable story is told of Lincare who died in 1524, and who is said to have been the first Englishman who could read Aristotle and Galen in the original. Sir John Cheke, in his tract on the "Pronunciation of the Greek Tongue," tells us that Lincare at an advanced age, broken by study and disease, and near to death, being a priest, for the first time took the New Testament into his hands. He read through a few chapters of Matthew, and on completing the seventh chapter, he threw away the book and swore that "either this was not the Gospel or we were not Christians."

I am the first to point out that the men of Letters who took shelter under the mask of "Chaucer" are in reality men of the English Renaissance, if that term is employed to denote the beginning of the modern era, and men living under the first or second Tudor prince (1485-1547); that they were Humanists, Tolerants, keen but genial critics of the monastic system, and in part of the monastic writings, must be apparent to all who study those varied pages.

The Catalogue of John Boston of Bury St. Edmunds was not printed until the eighteenth century. So late as 1747 the editor of "Biographica Britannica" had not seen a copy, and complaining that the work is withheld from the public. It is alphabetically arranged, a departure from the usual Benedictine method. Here is a monk who points to no less than 197 religious houses in England where books are to be found. He is anxious to make out a complete list of them. Yet of famed writers who are supposed to have flourished from the time of "Gildas" and of "Bede," from the time of William the Conqueror, Henri Beaulieu, Stephen or John, he has not discovered the name. He knows not their works. He has their names and nothing more. Many more books appear to be known in England, from Boston's Catalogue, than actually existed in the cloisters at the time of their dissolution.

The fact that the two materializing mediums exposed in Boston had numerous dupes who "recognized" their "spirit" friends dressed in phosphorescent robes, is an illustration proving that degeneracy is common in the East. Not one of these freak materializing mediums in Boston will submit to test conditions, and the city is flowing with the poisonous filth that emanates from them. Many exposures have lately occurred in various parts of the country, and in every case—not a single exception—the "spirit" has been found to be the medium or a slimy confederate dressed in artificial togger—prepared gowns illuminated with phosphorescent paint! Does not this fact—this indisputable fact—present an object lesson for Spiritualists everywhere to consider? Or do you prefer to remain blind and dumb as to the actual status of our Cause, and let the ulcer in our ranks remain to disseminate its pestiferous influence? A late number of the Banner of Light says:

"Once more, history is repeated and Spiritualism is held up to contempt by the doings of those trading under its name, at least so it appears from a report printed in the Boston Herald, of Monday, 24th inst. The salient incidents are, in substance, thus described.

"A materializing seance has been held each Sunday night by one May French, assisted by a Nova Murivale Jenneau. The police have had the meeting under watch for a few weeks and as a result procured a warrant and arrested the two women above named at what our contemporary considerably describes as 'an alleged Spiritualistic seance.' According to the published report the medium appeared in a robe 'which was diaphanous in the extreme,' also in a robe smeared with phosphorus, as was also a cross she wore." The Herald also says: 'After their arrests the women are said to have confessed to the officers that the whole show was a fake designed to abstract money from the pockets of male attendants, without actually receiving it from hand to hand.' As the payment made was voluntary donations, some difficulty was encountered, it appears, as to the kind of warrant needful to permit the arrests to be made.

"Prima facie, there appears to be a case against the de-

Nothing is understood of early English History until we see that it is a branch of Church History.

It has been assumed that the Benedictine who writes under the nom de plume of "Gildas" lived in the sixth century, but on no other ground than that on which children and simple people believe this or that "because they are told so," or "because it is so written."

"Gildas" had an admirable command of the Latin Bible, who no monk had or could have had until the late fifteenth century. "Gildas" is certified by another solitary fact, that in the Protestant public through the associated press in heavy headlines on subjects of so great importance, it is certainly just that they be answered. We shall, however, confine our answer more particularly to the protection of the public schools which he has attacked so unjustly. His first claim is that America was discovered by the Vikings and not by Columbus, and in the name of the church, and for this reason the church should still be allowed to rule the country above State, and control the education of its children.

This idea is the one foremost in the minds of all the church officials, and they have always endeavored and insisted and even fought to hold the latter doctrine of the fifteenth century. Those countries that have had the misfortune to be under the rule and authority of Roman Catholicism have found it very oppressive, and its parochial schools inadequate for the education of the children in any progressive nation. Many of the European nations as well as South America, Central America and Mexico, have until the last few years had their children instructed in parochial schools, and a very few still tolerate the system.

The parochial schools have been repudiated by nearly all of the European countries, by all of Catholic South America except "Equador," which with its million inhabitants there is not a railroad nor a telegraph in the entire country. Equador, by nature one of the richest of the republics, yet sitting in ignorance, is the only one holding to the old system of parochial schools. It is not through enmity to the church, for in South America Catholicism is the State religion; yet they say emphatically the church is not able to furnish the parochial schools to teach the people. Old France has begun the last to shut the doors of the much-wanted parochial schools, and the consequence is, these robbed sisters, who have proved grand failures in other countries are now flocking to America thinking they have found a soft place, and the parochial school knocks at our door and claims the right to teach our children.

Shall the grand army of progressive teachers in our American free schools be asked to step out and give place to these robbed failures, that have been turned off by other nations? We say, No!

Our school system has been tested, and found good. It has trained the master minds for the greatest government in the world, and all other nations of the earth are examining and copying and borrowing the system. Archbishop Quigley says there is no chance to get support from the State for the parochial schools, as he suggests a subsidiary system of the "public" schools for the benefit of the Roman Catholics, in which should be taught the Roman Catholic principles. He further asserts that the State should provide schools for the majority as well as the minority, and that the State should pay for these schools, but that they must be controlled and taught by the church.

The States of the United States profess to be a thing as evidence in spiritual phenomena. Most investigators still continue to insist on the same methods in finding truth as are used to prove crime. Truth and crime are not one; they are separate things and require difference in treatment. To test a medium is simply to prove the experiment successful or unsuccessful. In phenomenal Spiritualism, the only proof of any use whatever is in the character of the manifestation made. In the above instance there is the recognition of three faces, with no other possible explanation than that of the spiritual hypothesis.

It is not necessary to assume a medium to be a scoundrel to prove if spirits are the operators, while the fact remains that all evidence is in the character, not the conditions, of the manifestation. Testing the medium is by the manhood or the womanhood of the instrument by the use of means belonging to the treatment of criminals—by cultivating the cunning of the tiger and the use of brute force, but if you would ascend the spiritual Alps, learn what constitutes evidence and so develop the intellectual and the spiritual.

H. W. BOOZER.
Grand Rapids, Mich.

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endants, and if the asserted confession is a fact, there is more than probable cause for sentence being ultimately passed. The utter lack of moral sense which such fraud implies in those who are guilty of it is lamentable to think of. It is a demoralization as deplorable as that in a creature of the fabled hell of old. It is a wanton and wicked trifling with the tenderest and holiest feelings of human nature and when exposed becomes a tragedy too awful in its nature to contemplate with equanimity. Phosphorized robes and crosses, and a surplice for the spirit (?) of Bishop Phillips Brooks, reveal a cunning and wilful preparation for the commission of fraud which fills every honest Spiritualist with loathing and disgust. If the case is proven and the admission of fraud was a fact, exemplary punishment is richly deserved, and it is to be hoped that in such case the harpies who still prey on our flanks may take heed and turn to methods by which they can earn an honest living.

But the farcical side of the subject comes here. Why is it that those who are called old and tried Spiritualists persist in supporting these fake shows? There is no attempt made at investigation, no conditions of a scientific character are imposed, inquiry is resented and any attempt to secure test conditions is denounced as the wickedness of the skeptic or fraud hunter. It is farcical, no other term will fit, to imagine that the marvelous phenomenon of materialization can be obtained in a public promiscuous dark circle to which any Tom, Dick or Harry can procure admission at so much per, or by dropping coin into a box. These "nickels in the slot" shows are held under the worst conditions for honest inquiry, and have been the bane of the cause ever since they first commenced. They are simply a farce and travesty of what Spiritualism stands for, and though the press has not in the past done it either wisely or well, now we are glad to see they realize that there is Spiritualism and Spiritualism are thus adding us in driving the rascals in our ranks out of their business.

The Banner stands for honest mediumship, and says that a little that will stand the test is far more serviceable to the world than much and wonderful phenomena which result too often in the farce that leads to the tragedies which we have had to deplore so frequently in the past. The two women we learn have been sentenced as "idle and disorderly characters," to the women's prison at Sherborn, Mass., for one year. They pleaded guilty, but after sentence filed an appeal.

ROMISH DEMANDS.

Catholicism Must Again Claim New World—The Public School System Unjust.

These were the headlines displayed in some of the Pittsburgh daily papers. With these others were the expressions of Archbishop James B. Quigley in an address before the Roman Catholic Woman's League. It is not our desire to pick at any religious order or organization, but when they are feeling of the Protestant public through the associated press in heavy headlines on subjects of so great importance, it is certainly just that they be answered. We shall, however, confine our answer more particularly to the protection of the public schools which he has attacked so unjustly. His first claim is that America was discovered by the Vikings and not by Columbus, and in the name of the church, and for this reason the church should still be allowed to rule the country above State, and control the education of its children.

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Is the Soul Immortal?

As the shades of night thickened and the stars shone in the distant heaven, the glory and inspiration of the summer night thrilled my soul. Long I sat and gazed into the star-lit realm of the boundless universe, and naturally my thoughts drifted into that channel which, at some time or other, carries the burden of every mind—the soul immortal? Faith alone answers in the affirmative. I closed my eyes on the beauty of the night, to ponder once again the question so fraught with mystery and doubt. I sought the wisdom of the world's greatest intellects, but her scholars, philosophers, and sages were silent as the tomb. I searched the annals of history and heard the voices of Grecian, Egyptian, and Assyrian sages, where at different times in the world's history intellect had shone brightest, I sought amid the accumulated wisdom of past ages, an answer to my question. All were silent. History, science, and philosophy offered no solution. Then as the darkness gathered and the doleful, weird sounds of night cease drifting to my ear, I caught a sound familiar to us all—an infant's voice. The child was crying. Brightened by the darkness its vision could not pierce and awed by the mysterious sounds falling on the infant ear, it gave utterance to the predominant emotion of its nature—fear. For only a moment its cry was heard, then out of the darkness and gloom of night came the soft sweet voice of the mother as she sang a lullaby. Instantly the face of the infant was hushed, its tears vanished and its mind wrapped in peaceful slumber. Then like an inspiration came the thought that there was the true solution of religious faith, that religion is a lullaby to infant minds. Man sees the incomprehensible phenomena of nature, the vast and uncontrollable waves around him, the lashed fury by the tempest, the mountain side cleft by storm and the forest giant smitten by the lightning's blast, and realizing his helplessness and awed by the mysteries surrounding him, like the infant he is, he cries for protection and finds peace in the lullabies of creeds and beliefs.—C. W. Gorsuch—in the Truth Seeker.

Is the Soul Immortal?

As the dawned and the sun shone in the heavens the glory and inspiration of springtime thrilled my soul. I sat on the grass and gazed into the realm of Nature, the vastness of Life, and the meaning of Death, and in the course of my meditations I saw the grass and the weeds peeping forth from the soil beneath my feet. I looked down upon them and thus I heard them say: "The soul is immortal. There is no death. Life is eternal. Nature is eternal. The mother. Last year they grew from this parent root other blades of grass and other weeds and gave expression to the life that is within, above, and all around, as we shall when the sun, and rain, and mother earth aid us arise. Life's productive, restless soul is ever moving on with its burden of repairs, changes, creations, destructions, and its eternal duty to the universe."

I opened my eyes to the beauty and splendor of the springtime and its promise of returning life and her voice so sweet and clear told me that in the cold and dreary winter all the souls of things, too tender for its icy tread, went back to sleep and rest, as others had who preceded them, and though not in form the same, in soul returned again in bodies new.

The sun smiled and the dew sprays arose from earth to meet the rays, and both went back upon the tender heads of grass and weeds there rising from their winter beds, and kissed them and gave them strength to grow up out of death into new life.

I seemed to see the annals of the ages now forgotten; I sought not the wisdom of the world's greatest intellects who in the depth of all their thought but saw the moving things before their mortal eyes and by mathematics sought to solve the hidden mysteries of the universe; sought the cause of being and forgot to look from inner sense, the very eye of life.

I closed my eyes to shut out all this panorama of the earth, placed all mortal sense to rest and went out on the wings of thought. I seemed to float from sphere to sphere, rising, still rising, marking the changes as I passed. I saw sweet faces I had seen before and I heard the voices that I heard of yore. A voice that seemed to come from the light that raised and guided me upon my flight, said: "Does this look like life or death?"

In my soul I answered, but spoke not in human word. My thoughts were read and known but never heard. My thoughts went out and found reply, as if the space around me heard my cry for light, for knowledge, and for peace that comes with knowing, with release from blindness and from bonds of earth, that comes alone through death and birth.

I saw my father, mother, sister, whom I knew, and my brother whom I knew not here on earth, and they were all alive and seemed so glad to see me. I knew I was alive and still attached to the form for awhile.

The scenes were new to me but seemed as tangible as those with which I had been familiar, but far more beautiful than any I had before seen. I stood entranced as I beheld those friends and kindred there amid the splendor of the scene; they whom I had known as dead, or passed away, and my spirit told me, "This is Life; there is no death to annihilate the conscious man."

This I had believed and now I know that Life has no end and through the list of beings up to man there is but change, renewal, growth, unfolding, evolution. Man may shut his eyes and think and live in scenes he never saw before. This is called imagination, but in truth is thought on wings of immortality; in

fact is the conscious ego of man away from form, touching here and watching there as quick as light and free from bonds of flesh.

I know that birds and beasts and fish and insects have a language of their own and understand. They laugh and romp and play, and build and fight and sleep the same as man who often believes he owns the eagle and controls it for his use. He forgets there are heights to which he has not yet climbed. He plays all below him when he thinks it right, that he must be the royal ruler of the earth, but finds his match in death, which awaits to change him from this life to a higher one.

Is the soul immortal? Ask the rolling seas that swallow man as though he were a fish and though on land his rightful place were the sea. Hear it murmur as it slaps and lashes the shores of sand and rock, and say "The soul IS IMMORTAL; life is eternal and nature is the supreme mother of the universe."

Is the soul immortal? No soul having passed to the eternal finish has ever returned to bring the news. They pass on and on, around, above and through from stage to stage of expression and leave a light behind that gives a clew to their identity. That clew is eternal. The psychic reads and follows that clew back and forth through time and space and sees the very life that time and death cannot efface. Even the tread of feet, the very trail of the invisible. We need no lullabies of creeds and beliefs when the facts lie all about us and within us.

DR. T. WILKINS.

ABOUT JESUS.

The Conflicting Pedigrees of Jesus—A Dilemma With Horns Enough for All.

To the Editor:—Mr. Richard Ransom published an article bearing on the above named subject in your issue of April 23, but as there are some aspects of it not touched on by him I crave the privilege of elucidating it further.

Scattered through the Old Testament are many prophecies of a Messiah who was to come to the Jews and who was to be their great deliverer and savior, and these prophecies usually particularly of "the seed of Jesse," and would be a lineal descendant of the patriarch, through David, or words to that effect. The Jews expected him to be an all-conquering hero who would save them not from their sins but from their enemies, and establish them as the leading nation of the world, conquering when the meek and lowly Jesus, the friend and associate of fishermen came, they rejected him with scorn. Not so the Christians. They claimed, and still teach and believe that Jesus was the identical Messiah whose coming was so often predicted in the Jewish scriptures; that his kingdom was to be spiritual and not temporal; that he was to save not only the Jews but all nations from their sins, etc., and that the Jews made an irretrievable mistake when they refused to accept him as such. Under such circumstances it became a matter of the greatest importance to be able to trace his pedigree back to the patriarchs through David, so as to show that these prophecies of his coming had been fulfilled. Accordingly, St. Matthew traces his genealogy from the patriarchs down through David's son Solomon, to and through Jacob, the father of Joseph, the reputed father of Jesus. If the matter had rested there it would have been far less embarrassing than it is at present, but it was so to be, for St. Luke (see Luke 3:23) makes thereto by the devil (perhaps) also wrote out the pedigree of Jesus, tracing his descent from the patriarchs down through David's son Nathan, to and through Heli, the father of Joseph, the supposed father of Jesus. Now here we have two conflicting pedigrees of apparently the same person, each written by an inspired and holy evangelist. This raises some very perplexing questions. Can it be possible that the saints and prophets are sometimes inspired to write things that are not true?

Perish the thought, for if that were so, it would undermine the whole theory of inspiration.

Suppose the churches adopt the theory that these prophecies of the Messiah, but made of different persons? They will then find themselves confronted with the question, Which one of these persons do you worship as the true Jesus?

But this is not all. There is another view of the matter that is even more staggering than the foregoing. St. Matthew (see first chapter New Testament) after tracing the genealogy of Jesus through the patriarchs and David and Joseph, his supposed father and the husband of his mother, and thus showing conclusively that in his descent he fulfilled the prophecies, immediately (on the same page), overthrows the whole theory of his descent, and practically denies that his coming fulfilled the prophecies, by showing that Joseph was not his father, and that as a matter of fact he had no human father at all, and that at the time of his birth his mother was a virgin. Here we have a triple dilemma with horns enough for all.

Will some ancient and venerable D.D., saturated with theological wisdom please rise and explain.

C. G. STAFFORD.

Eureka, Cal.

Every great war leaves a country with three armies—one of invalids, one of mourning, and one of idle persons ready to commit crime.—German proverb.

Nothing is so firmly believed as what we least know.—Montaigne.

Lay lead on life with both hands; wherever thou mayest seize it, it is interesting.—Goethe.

Conviction, were it never so excellent, is worthless till it converts the intellect.—Carlyle.

A CANDID CONFESSION.

A Visit to the Morris Pratt Institute.

A few weeks ago, at the time of the mass-meeting of the Illinois State Association, the writer met at our hotel, some of the officers of the Wisconsin State Spiritualists Association and of the Morris Pratt Institute.

I was earnestly and cordially invited to attend and address the then forthcoming annual convention of the Wisconsin State Association, which was to be held at the Morris Pratt Institute, Mr. Will J. Erwood, Moses and Mattie Hull and Clara Stewart were the guests who invited me. I was to be the guest of the Institute while at Whitewater.

Needless to say, it was a pleasure to visit Wisconsin on such a delightful errand. For, as perhaps you and some of your readers may recall, Wisconsin was the state, and the place Lake Mills (not very far from Whitewater) where I first went to work in Spiritualism, first commenced when I was a little girl ten years of age.

I was charmed with the personnel of the convention, and with its earnest work; add, without any invidious comparisons, for there can be none where all work so well, I consider Will J. Erwood, as the "right man in the right place." He is a man of high character, a dignified presiding officer and a most earnest and capable worker. Indeed all the workers in Wisconsin seem most efficient and enthusiastic.

But that of which I wish to write chiefly is, my "impressions of the Morris Pratt Institute." For that is precisely what so many have asked me since my return.

I have always objected to schools that are in any degree sectarian or denominational. And I have thought that our public and high schools afforded all needed opportunities for the first principles of an education. There were several other points of former objection in my mind in connection with special schools for Spiritualists and mediums, many of which now are very much modified, and some of which have melted away since my visit there.

I knew the Pratts in my childhood and have seen them at intervals ever since. Norman Pratt, a brother of Morris, was a constant visitor at my father's house when I was a little girl, expounding the tenets of Spiritualism. He lived in an addition to the old home in Morris, and came frequently, and I visited his home in Whitewater before the large new home (now the school) was built.

It is well understood, after Morris Pratt made his money by investing in the iron mines discovered by my former teacher, Mrs. Mary Folsom Hayes (now Chenoweth), that he intended his school for the Spiritualists and mediums, and for some specific work in Spiritualism (school and institute combined).

I found the Institute a large, well-arranged, beautifully kept, economically managed home for the 18 or 20 young people who are there for study in the higher branches of education that will qualify them for the work they wish to do.

There are most competent teachers. The principal, Prof. Weaver, is eminently qualified by education and experience to give a finished education in all the higher branches. The corps of teachers is fine in personality and in qualification. No one could handle the theological conundrums that every speaker must meet better than Professor Hull. And in the matter of psychic encouragement and explanation, what milder influence and intuition could be found than Mattie Hull? While the real mother who cares for their bodies is Mrs. Weaver. We all know the work and earnestness, the unflinching of Mrs. Clara L. Stewart, the secretary. In the first place, the Institute is a home in every sense of the word. Education there can be personal adaptation more than in other schools and colleges.

It is not a sectarian institution; but the children of Spiritualists attending there will not be ridiculed on account of their belief, nor expelled if found to have mediumistic gifts. The atmosphere is one of toleration for all beliefs and of encouragement for the development of mediumistic gifts that may be manifested. Of course there can be no such thing as teaching mediumship, and that is not expected nor attempted. But to explain as far as is known the principles governing our spiritual natures, and to welcome any spiritual gifts and surround the possessors with sympathy and harmony in the attainment of a great desideratum.

These points are foremost in my mind:

1. Young people are sent or go away to school.
2. The children of Spiritualists go away to school like those of other people. They often find their surroundings congenial, inharmonious and persecuting.
3. The training received in the Morris Pratt Institute is equal in point of scholarship to that of any other institution of learning.
4. The added advantage is the home influence, hygienic teaching, the recognition and teaching of Spiritualism and its influence in daily human life.
5. The advantage of a place known to present the most advanced scientific, ethical and spiritual truths as far as known in the world.
6. The carrying out of the life-long purpose, and the earliest and latest wishes of Morris Pratt is one of the sacred duties entrusted to the Spiritualists both of the State and Nation.

Will they let it lapse for a want of encouragement and support?

Thoroughly imbued with the spirit of what I saw and felt there, and the great enthusiasm and progress of the students—an enthusiasm I have never seen equalled for the officers and all the teachers, I cannot close this letter without expressing an earnest hope that this beautiful home school will be borne forward by the rank and file of the Spiritualists through the State and National associations to a grand future fruition.

Personally, I wish to express my thanks to the officers and members of the Wisconsin State Spiritualists Association for their welcome and appreciation of my work while with them in convention. And to the faculty and officers and entire household of the Morris Pratt Institute, including the lovely and interesting students for their hospitality, and for one of the most interesting visits of my life.

CORA L. V. RICHMOND.

MISSIONARY WORK.

Faithful Service—Poor Financial Support.

The Ohio State Spiritualists Association, under the able and efficient leadership of its officers and faithful president, Mrs. Carrie Birch Curran, engaged in active missionary work during the month of March. Mrs. Curran was ably seconded in her work by Mrs. Anna E. Baird, of Elyria, a member of the board of trustees, and an honest spiritual medium. Mrs. Elizabeth Schaus was also a most efficient worker in the missionary field, and possesses most excellent mediumistic talent. Let it be known and remembered also that Mrs. Curran is one of the able speakers of the west, and second to none in her psychometric and message work.

These workers made up a strong team and faithfully did their endeavor to their duty. The loyal president was ever ready to give her permission to the interest in the work to lag for a single moment. The labor of the month was continuous from March 6 to 31, without respite. Mrs. Curran and Mrs. Baird, together with the writer, held mass meetings in Toledo and Cleveland, and what may be termed "revival meetings" in other places. All meetings were well attended, save one, when the downpour of the rain rendered it next to impossible for the people to venture out of doors.

In Sandusky the general attendance was good throughout the four days spent there. The local society has an efficient corps of officers, who are working most continuously together for the good of the cause. Mr. Irving Jackson makes an excellent president, and his labors with singleness of heart to build up the society over which he presides. There are many loyal Spiritualists in Sandusky, and they are not afraid to "stand up and be counted" when questioned as to their religious views. If all Spiritualists were members of the Society, Spiritualism would be the religious factor in Sandusky to-day.

Our next meeting was in Toledo. Here we had the G. A. R. Hall, secured through the generous kindness of J. J. Curran, a G. A. R. veteran, at no expense to the association. Mayor Jones, of the "Golden Rule," delivered a most felicitous address at the evening session, in which he alluded to the echo which he had heard of the words of every word that had been spoken on our platform that night. He eloquently pleaded for the rights of man, using that term in the generic sense, and was quite vigorous in his denunciations of credulism and violent partisanship. Truly, there is but one Mayor Jones, and the citizens of Toledo have good reason to be proud of him.

Mrs. Curran, Mrs. Baird and Mrs. Schaus were at their best during the day. I spoke in the afternoon, and preceded Mayor Jones in a brief address in the evening. The psychic work was most excellent and the meeting was a great success in its influence upon the popular mind. The Toledo Spiritualists church numbers many noble souls in its membership, and they are a spiritual Spiritualism, first, last and all of the time. It is a pity that all societies are not equally as fortunate. If the Toledo societies were united as one band of brothers and sisters, a fine temple and Sunday-school would soon follow.

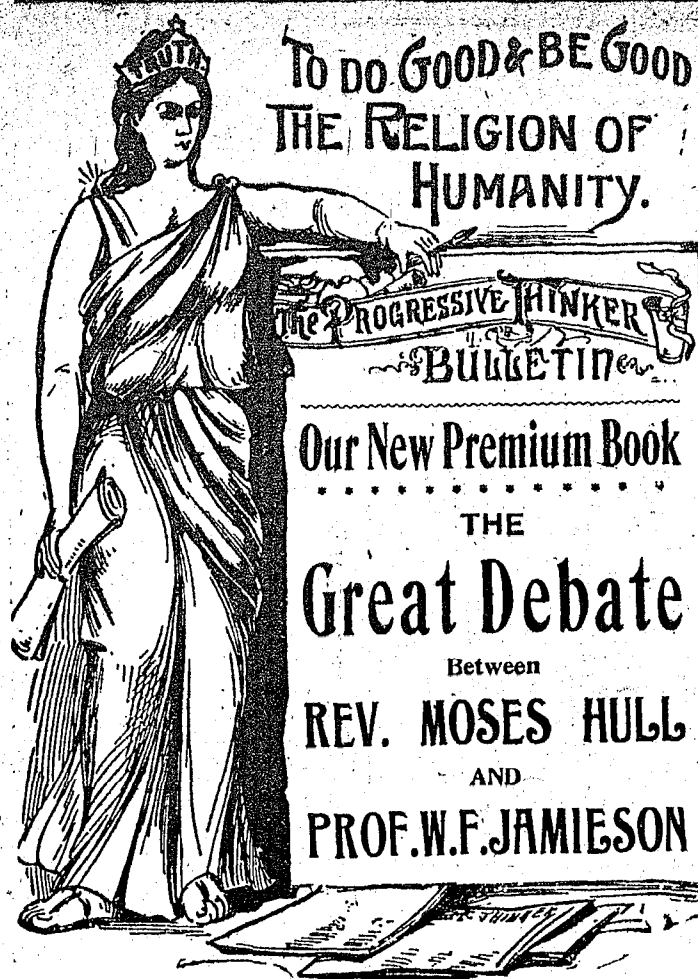
From Toledo we journeyed to Elyria, in which city and vicinity meetings were held for the period of one week. Loraine, South Loraine, Wellington and Elyria were visited, and a revival of interest in things spiritual was apparent everywhere. This was a rainy week, yet in all cases save two, our audiences were large. A party of us visited Aunt Lydia Steele, at her pleasant home in Amherst, one afternoon, and a better home in every sense of the word. Aunt Lydia, although beyond four score years in age, was the youngest, most active and jolliest member of the happy circle of friends who had assembled in her home.

Elyria has many loyal supporters of our cause within her borders, all of whom are deserving of praise for their devotion to the truth. Mrs. Baird, secretary of the state association, resides here, and is president of the local society, a capable, hardworking and devoted officer. He believes in a Spiritualism that spiritualizes, and is a bold and outspoken exposé of fraud. His wife is a good speaker and most excellent psychic. Elyria is also the home of Mr. Fredrick W. Martin, the large-hearted, idealistic advocate of the "good cause." Brother Martin is a good speaker, and goes wherever he feels that he can do the most good. I heard his address praised by many who heard him, and the general verdict was that Bro. Martin's place was upon the rostrum. His heart is in the right place, and he is never so happy as he is when he is in the midst of a friendly hearing.

Cleveland was our next rallying point. Here on anniversary Sunday, March 27, we had a most excellent meeting. A heavy snowstorm in the morning held back a portion of our audience, yet a goodly number braved the elements to attend the services in the afternoon and evening. Through a misunderstanding, the hall was not properly warmed for the afternoon service, but was all right in the evening. Mrs. Curran spoke eloquently and to the point, and was most enthusiastically received. This is also true of Mrs. Baird, whose message work was the delight of all—its directness, adroitness, honesty being its best advantages.

It was a real pleasure to me to greet the friends in Cleveland again, and I hope that my two addresses did our cause some little good, at least. Hundreds of people were present at both meetings, and the outlook was promising for continued progress in the great "Forest City by the Lake." Some of the societies had been organized, and were trying to centralize their labors as well as harmonize the various factions in the city. It was a most praiseworthy effort, and it is to be hoped that it will be crowned with success.

Ashtabula was our final field of labor in Ohio. Here is a most excellent local society, whose president, Brother Ashby, is one of the leading business men of the city, and a loyal Spiritualist. The society has a large membership, and is making steady, but permanent growth. Here our day meetings were held in G. A. R. Hall, and in City Hall in the evening. Prof. Wm. M. Lockwood, the gifted and eloquent lecturer, was a most welcome addition to our band of workers, and delivered two addresses that were received with enthusiastic approval. Prof. Lockwood had been serving the Society in Conneaut, O., for the month, and took a street car ride to Ashtabula to see his co-workers in the field. He did a good work in Conneaut, and is as loyal to organization as to the leading business men of the city, and a loyal Spiritualist. The society has a large membership, and is making steady, but permanent growth. Here our day meetings were held in G. A. R. Hall, and in City Hall in the evening. Prof. Wm. 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How a Rabbi Views the Bible.

In a discourse on "Why People Don't Read the Bible," Rabbi Alexander Lyons, of the State Street Temple, Brooklyn, N. Y., said:

"The Bible has meant more to our civilization than any other volume, and yet it is comparatively little read. Three hundred pupils in higher New York schools have been questioned on the subject. Only one answered creditably. At Johns Hopkins University the same experiment was made. Out of eighty students only one answered correctly, and he was preparing for the ministry."

"That the Bible is so extensively ignored is easily accounted for. It is not read because people want entertainment. We are a busy, weary, nervous lot. We work too much and rush too much. In leisure we want relaxation. So we read light novels. These do not tax, and they entertain. The Bible is neither light nor entertaining. It is difficult and serious."

"Sectarian bickering has made the Bible a touchy not. The greatest contribution to the common ignorance of the Bible has been made by its sincere but misguided friends. They have claimed too much for the book. They have called it divine in origin."

"They have insisted upon its literal truth and final authority in its every particular. They have removed it from the realm of reason. They have expected advancing mankind to maintain a credulity with the capacity of Jonah's whale. What resulted? Just what might have been expected. A reaction set in. Too much was claimed for the Bible. Too little came to be believed. The Bible may thus be said to have been smothered to death by the caresses of its friends."

Sargis Commended.

C. W. Stewart, a prominent lecturer, writes from St. Louis, Mo.:

"I wish to say that the Sargis article in last week's Progressive Thinker, 6th page, is the best thing that has appeared in years in any paper. It should be read by every thinker in the world."

"Why I Am a Vegetarian" by J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.

The Ravings of a Mountebank.

The season is rather late for revivals, but as they were somewhat neglected during the extreme cold of mid-winter, and are a necessity to "save souls from a burning hell," or, in other words, to replenish the empty purses of the "evangelists," so they are now here in all their glory.

A late issue of the Rockford Register-Gazette has found its way to our table, in which we observe Rev. Billy Sunday is "doing" our suburban neighbor. He has caused to be erected what he calls a tabernacle, capable of holding several thousands of victims. Billy commences his exercises by taking up a contribution, announcing on the evening mentioned by the Register-Gazette, that "this people of Rockford are lousy with money, and it is time to get rid of some of it."

Our readers must excuse us for a few quotations from Billy's sermon, which we find in the paper mentioned:

"People go around cussing and damning God until the time comes when they think the undertaker is going to mess."

"Talk is cheap, but it don't go down with God. You must deliver the goods."

"I served the devil twenty-three years and I know his gang and all their tricks. I'm after the devil now, and I'll deliver a solar plexus blow before I'm through."

"The trouble with this town is the damnable heresy which has been preached here for years, and which has been sending men to hell by the score."

"The Liquor Dealers' association hates me. There is no man they would so much as touch."

"I curse their black, vile hearts, I'll fight to the last inch. The reason there is no preaching here Monday evening is because I'm going to Marengo to fight the cusses."

"There are mothers in this town who encourage their children to run the streets and mix with this damnable evil gang and they call on me, the evangelist, to save them from hell and the house of ill fame."

Says the Register-Gazette:

"During the course of his address Mr. Sunday threatened a business man of the city, whose name was not mentioned, but whose letter the speaker said he had in his pocket. 'I'll make him look like 30 cents before I've finished with him,' yelled 'Billy,' and the audience laughed."

Good orthodox clergymen are in regular attendance at Rev. Billy Sunday's exhibitions, and they seem to enjoy his antics hugely while he is disposing of his overstocked vulgarisms.

It is reported that this mountebank made a thousand converts at Dixon before leaving there for Rockford. "And of such," according to Rev. Sunday's followers, and the clergy who lead in applause, "are the kingdom of heaven."

"St. Peter will favor the better class of the population of Rockford by ticketing them to hell," so writes a friend.

Doesn't Believe the Damnation Theory.

The following is an Associated Press dispatch to the West:

New York, May 10.—Rev. Charles Briggs of the faculty of Union Theological Seminary, in an address on "The Higher Theological Education," before the Seminary, said among other things:

"Ecclesiastical domination is the greatest foe of theology."

"The peril of ecclesiastical domination is not dangerous in this country to any extent except through the organized ministers and theological schools."

"The Christian ministry is no longer what it ought to be, where the best educated man in the community is the minister. The public estimate of the ministry and the church declines when the congregation is better educated than the minister. We must have a much higher education than is given in the theological seminaries."

"It is impossible to believe that the greater numbers of the world, the heathen, are doomed to eternal damnation. We have an enlarged view of our world, and if it is true that the other worlds are inhabited we must adapt our theory to them."

"The religious value of the Bible is greater when it is stripped of impossibilities. How much greater, if it did not live in indelible legends before creating the world in six days. There is nothing more absurd than for the theologian to be afraid of the truth."

"There is no schism in the real truth. The systematic theology of the future will not be denominational, but constructed by inductive and generic methods of organized theology."

There is good, practical common sense, from an educated clergyman who entertains an honest thought, and though a college professor, educating young men for the ministry, yet how unlike the "Sun-do-move Jaspers" after whom the multitudes follow, and are impatient of contradiction.

In the same secular paper from which the foregoing was clipped was a report of a sermon by one of the other sort of reverends. We clip a paragraph:

"Some people in the days of Jesus believed in a probation after death, and that all sin would be forgiven." Jesus said, "No, not in this world, nor in the world to come." The Universalists say there is eternal punishment. They lie. Universalism was born in the pit of hell. The "hath ever forgiveness" of Jesus declares them false."

Are Converts More Valuable than Truth?

Protestant clergymen in these last days, seldom mention hell in their pulpit exercises. In their funeral discourses they almost invariably teach Spiritualism. Indeed, aside from prayers and hymns, they can easily be mistaken for spiritual advocates on such sorrowful occasions. Ambitious to increase the membership of their churches they not only countenance but encourage the ambulatory revivalists whose principal stock in trade is offending justice, a burning hell, and a crucified God. "On Eve," they say, "rests the cause for man's sin, and escape from endless torture can only be gained by faith in the atoning blood of a sinless and suffering Savior."

We own to astonishment when we see clergymen who have virtually preached Universalism for years, encouraging and cheering on mountebank revivalists, who whoop up a bottomless pit with all the grace and noisy eloquence of a pioneer Methodist of fifty to seventy years ago. It is because it is only through fear of eternal retribution, they hope to gain conversions to their waning numbers? It looks like it.

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Two cents a week for valuable reading matter which, made up in book form, would make full fifty volumes of choice Spiritual literature, not one whit the less worthy because not made into book pages. They will become such by storing away knowledge piece-meal—a little at a time. Continued for years he becomes learned. If the "kingdom of heaven" is not made of such men, they become leaders of public opinion on earth, and aid in shaping the destiny of the ages that are to be.

Give us the patrons in this morning of the century, then observe the expansion of knowledge among those who peruse its well-filled pages, as the age shall advance.

When we had but one hundred subscribers we wanted a thousand. The thousand gained we wanted ten thousand. These gained we wanted twenty thousand. Now our ambition points to fifty thousand. Gained, we shall insist on one hundred thousand; and not less than a million will gratify our growing ambition. Good reader, help us, and the worth of The Progressive Thinker shall increase as its power for good increases."

The Progressive Thinker's Editorial Reaches General Conference of the M. E. Church, and Changes Date of Its Adjournment.

In our editorial comment of May 14, on the associated press report that three thousand Methodists were stranded in the Grand Canyon of the Colorado without food and water from 3 p. m. Sunday, until late the day following, while on their way to the General Conference at Los Angeles, we suggested that possibly this was a judgment sent by Providence to these Methodists for traveling on Sunday, thus obliging the trainmen to labor on that day. We mentioned the fact that Bishop Simpson made it the rule of his life never to travel on Sunday. Wherever he was, he would stop over and observe that day to keep it holy.

At the time this editorial comment appeared, the General Conference had already fixed upon Saturday, May 28, as the date of its adjournment. As showing the influence of our brief reference to this matter, we clip the following from the Chicago Tribune of May 19, giving a report of the previous day's session of the conference:

"The date of adjournment was by vote changed from Saturday, May 28, to Monday, May 30. This was done to avoid Sunday travel. It is within recollection that a motion to adjourn on Saturday would have been instantly attacked on the precise ground which called for the change at this time. But members of the floor actually pleaded for the retention of Saturday on the score that every man would determine his relation to Sunday travel under the direction of his own conscience."

It will be remembered by the reader that The Progressive Thinker is always dated a week in advance of its delivery, so that it reached the General Conference about the 12th or 13th of May.

We are always glad to offer any suggestions to our Methodist brethren which will be of any benefit to them in their deliberations.

How These Christians Do Love One Another!

By the associated press reports we notice that two Baptist ministers in the South got to fighting recently while on their way to a church conference, shooting each other with revolvers. And now comes the report through the same channel that all is not serene in the General Conference of the M. E. church in session at Los Angeles, Cal., the Rev. Dr. J. M. Buckley having in open meeting charged the Rev. Dr. Neely with willful misrepresentation in some question they were debating. "Behold how good and how pleasant it is for brethren to dwell together in unity!" "Blest be the tie that binds our hearts in Christian love!"

Rev. J. F. Cordova, pastor of the Methodist church at South River, near New Brunswick, and Miss Julia Browne, the 18-year-old daughter of J. Conover Browne, a trustee of Cordova's church, disappeared after the Tuesday evening prayer-meeting. Browne became alarmed when his daughter failed to return home, but it was not until nearly 11 o'clock that word was brought by a trolley motorman that the minister and the girl had been seen on a trolley bound for New Brunswick. Cordova has a wife and three children.—Chicago Tribune, May 19, 1904.

What a howl would have been sent up if the above-mentioned had occurred among Spiritualists!

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Spiritual Transition.

Joyful, joyful sings my soul—
Heavenly notes melodious roll;
Sweetest symphony and sense
Fill my soul with joy intense;
Softly floating through the air,
From the angel city fair,
Glad my soul receives the word,
In the heavenly music heard:

"O, ye longing ones of earth,
Death is way of heavenly birth;
And the soul that nears the gates,
Hears sweet music while it waits.
Senses closed to earthly sound—
Heavenly music floats around;
Scenes and sounds of earth no more—
Angels open heaven's door."

"Listen, listen, spirit free,
Hear the heavenly symphony,
Soft descending from the skies,
From the soul's fair Paradise.
Listen, spirit, while you wait
Near the angel city's gate—
Strains of music floating free,
Thrill the soul with ecstasy."

"Earth recedes and disappears—
Vanished all its sighs and tears—
Swells the heart with joyful thought,
Blessings all divine are brought;
Music's strains salute the ears;
Banished earth's poor hates and fears;
Drinking in the soulful sound,
Heavenly peace and rest abound."

"Passing from the earth away,
Lo! the night is changed to day;
Faded all the scenes of earth—
Ope the eyes in spirit birth;
Earthly tones no more ye hear—
Spirit voices greet the ear;
Dying to the things of earth—
Living by immortal birth."

Glad my soul expectant waits
Opening of the shining gates;
Joys and sorrows as they come,
Bring me nearer, nearer home.
Morning breaks on heavenly hills—
Beauty all my being thrills:
See! the messenger is come—
"Welcome, Spirit; welcome Home!"
JAS. C. UNDERHILL.
Hammond, Ind.

THE FUTURE CAN BE PREDICTED.

A PROPHETIC DREAM

That Was Fully Realized, and Extraordinary Tests Followed.

Mrs. Eliza Rugg, of Denver, Colo., dreamed of seeing herself crossing a very clear stream of water. The scenery on the farther shore of the river was most beautiful, and acted as a magnet to draw her across until she was enabled to stand upon its velvet-like bank.

The impression made by the dream was that she would soon pass from the earth plane, and all would be well.

The Friday evening following she was taken suddenly ill and passed away Sunday morning.

She became converted to Spiritualism at its first advent into this country and has been a firm and staunch friend to the cause ever since. She was a firm believer in the power of the mind over the body, and to this, no doubt, is due her many victories over disease. She was ever active, and often said, "she was never satisfied unless she had some work to do." Her own children all passed away in infancy, but she was a loving mother to her brother's child whom she raised, his mother passing out when he was but two years old.

This bright young man did all that a son could do. His every word and act was ever prompted by the spirit of gentleness and kindness. He will miss his

dear aunt-mother, but the lessons she has taught him will be the pleasant and profitable chapters he will read as he reviews the book of life that she thus far has aided him to live so well.

Several hours before the funeral the arisen sister paid a visit to the writer, and said:

"I am so happy. I have found the change—all yes, even more than I had anticipated, and I would not change places with you for anything that could be offered me."

A vision followed in which I saw the room where the remains rested in the casket, and on arriving at the home I found everything just as she had pictured to me. On leaving the cemetery a hand was gently laid upon my shoulder. On looking up I saw our dear sister standing beside me; realizing she had attracted my attention, she said:

"Mrs. Cooley, I wish to thank you, for you have made this a very pleasant day for me. I have enjoyed it all so well. I am now going to rejoice with my loved ones in the spirit world. Farewell."

As the last word found its way to my spirit the good sister passed from my sight, leaving a feeling of perfect peace and contentment.

This proves that our philosophy is worth having, for it is not only good to live by but grand to pass out by. Would that all the world had the consolation at these times that we Spiritualists have. Well can we afford to work for such a cause, knowing that loved ones on both sides of life are benefited thereby.

GEORGIA GLADYS COOLEY.

Spirit Manifestations In the Church.

"SLEEPING PASTOR" HOLDS HIS AUDIENCE SPELLBOUND.

Stretches Himself on a Cot for an Hour, Then, Seized With Violent Trembling, Delivers His "Message" From Heaven, Illustrating the Fact That Spirit Manifestations Are Not Owned Exclusively by Spiritualists.

Sharon, Pa., May 17.—Members of a sect in Wilmington Township are aroused over the sensational preaching of Jacob Kaufman of Middleburg, Ind., who is known as the "Sleeping Preacher."

Kaufman came here several days ago, saying that

he had a special message from heaven to deliver.

Kaufman stretches himself on his back upon a cot and, with his right hand raised, occupies this position for an hour or more, when he is seized with violent trembling. His attendant, Adam Shrock, then announces that Kaufman is ready to deliver his message, and assists him from the couch to the floor, on which he falls on his knees and pours out his prayers.

Schrock then helps Kaufman to his feet and he will preach from two to three hours, holding his listeners spellbound. When he is finished he is laid back on the couch, and is as rigid as a corpse. After a time he recovers his normal condition. He has gained a strange power over many persons, who are regular attendants at the services.

Spirit Manifestations on a Pane of Glass.

NELSON BEHYMER CLAIMS TO DISCERN DEAD WIFE'S FEATURES.

An alleged phenomenon that has caused no end of talk among the people of the east part of the city is reported from the home of Nelson Behymer, residing at the southeast corner of South B and Nineteenth streets, Elwood, Ind.

While sitting in the kitchen of his home about half-past five last Sunday evening, Mr. Behymer, in looking west across the street toward a small outbuilding or shed on the property of Robert Cooper, noticed the peculiar flutterings of a pigeon.

The bird so attracted his attention that he arose and went to his window and looked out, following its motions. Repeatedly it circled and fluttered round a small window in the gable of the shed. Turning his eyes up to the window, so Mr. Behymer declares, he saw there reflected the image of his wife, who died a few years ago.

Mrs. Behymer was one of the most prominent workers in the Holiness Christian church, and yesterday more than a hundred people, who had heard of the strange reflection, visited the Behymer home. Many of them claimed, that by standing in a certain spot in the Behymer kitchen and looking across the street, the image of the dead woman was plainly revealed to them. Others, however, were unable to discern anything out of the ordinary, and looked upon the alleged vision as a creature of the imagination.

A remarkable fact in connection with the case was that the original pane in the shop window was the only one in which the reflection could be seen by any one. When it was changed and the window in the opposite end of the shop substituted, nothing could be seen, even by those who claimed to make out the features plainly in the original glass.

The vision was the talk of the east end yesterday, and is still attracting much attention.—Daily Record.

An Earnest Plea For the Family.

MARRIAGE.

The Family Is the Rock Foundation of Nations.

The Progressive Thinker of April 9, contained an interesting article from the New York Sun about religious interference in marriage generally, and the restrictions imposed upon "mixed marriage" in particular, by the Catholic church.

How strange in a republican country!

Let me relate a personal experience in monarchical Germany, about forty years ago:

Belonging to the Protestant Lutheran church, and marrying a Roman Catholic, the ceremony was performed in a Protestant cathedral, without any hindrance whatever. This fact also determined the children question. They simply belonged to the church where their parents had been married.

Since that time a law of obligatory civil marriage has been passed in Germany, and is as strictly enforced as any other law. Every couple is to be married by a magistrate, appointed for the purpose and bound to forward a certificate of marriage duly performed. It can be solemnized in church, if the contracting parties desire it; but the religious education of the children is entirely left to the parents' choice.

Uranus and Saturn to Render the Earth Miserable.

It seems to me that the editor of The Progressive Thinker has on several occasions remarked that he hesitates to publish prophecies because there are so many kinds of them (and I don't blame him), but I can't refrain from mentioning a few things given out in public by the invisible messengers through their medium, Mrs. Wm. J. Howes, here in Chicago. Those messengers say that during 1904 and 1905 Uranus and Saturn will bring an evil influence over our earth (perhaps the astrologers can give us some further enlightenment on that subject), and that this disturbing influence will bring about more suicides among the mentally and morally weak, and more disasters

on land and sea in the form of earthquakes, explosions, fire, panics, etc., than ever before; also that the World's exposition at St. Louis will on account of these many disasters become one great failure. The medium had planned to visit the fair, but these spirits have warned her not to go.

On another occasion recently this same medium mentioned a visit she has had from the spirits of those three bandits, Neidermyer, Marx and Van Dine, who were a short time ago executed in Chicago. They were brought to the medium by a missionary spirit for enlightenment.

What a lofty and beautiful mission a medium's work is when it is honestly and conscientiously carried out.

CARRIE SWENSEN.

How Would the United States Look, If It Were Governed Like Catholic Spain?

A STRIKING OBJECT LESSON IN ROMANISM, ITS METHODS AND RESULTS IS HEREWITH GIVEN. THERE ARE FLOCKING TO THIS COUNTRY FROM FRANCE, GERMANY AND THE PHILIPPINES, PRIESTS, MONKS AND NUNS, WHO FIND THE GOVERNMENT THERE INIMICAL TO THEIR METHODS, AND THEY WILL FINALLY PROVE AS DANGEROUS AN ELEMENT HERE AS THEY HAVE BEEN IN THEIR OWN NATIVE CLIME. THEY ARE MICROBES OF LIBERTY, THE POISON OF FREE GOVERNMENT, AND IN THE END WILL PROVE THE BANE OF OUR REPUBLIC.

One of the chief causes of the strength of the republican movement in Spain, says W. E. Curtis, in the Chicago Record Herald, is the widespread dissatisfaction among the people with the rapid increase of the numbers and the wealth of the monastic orders. Nowhere do they flourish as in Spain. Nowhere are they so wealthy and influential, and during the last sixteen years, under the regency of Queen Christina, they have become more than ever a privileged class. This is due to two reasons: First, her piety and devotion to the Roman Catholic church and her desire to do everything within her power, even to the sacrifice of her interests in her subjects, to promote its welfare and prosperity; and, second, the pressure that has been brought constantly to bear upon the government by the papal nuncio at Madrid, the cardinal archbishop and other members of the hierarchy in connection with the Carlist conspirators. The Church of Rome has held the present dynasty of Spain in its hand, and but for the intervention and the influence of the pope and Cardinal Rampolla there would have been perpetual war and revolution. They, through the parish priests throughout the kingdom, have been able to suppress the Carlists and preserve peace. But, as a price for this service, the monks and nuns and the church generally have received exemptions and concessions year after year until they now enjoy more extended privileges than were granted them even in the time of Philip II.

According to the official statistics there are more than 43,000 parish priests, nine archbishops and forty-three bishops in Spain, which is an average of about one to 450 of the population. Under a concordat or treaty with the Holy See their salaries are paid by the Spanish government. The contributions of the government to the support of this church is about \$7,000,000 a year. This includes subsidies to hospitals, asylums, poorhouses, schools and other charitable, reformatory and educational institutions, which in Spain are almost exclusively, and one might say entirely under the control of the ecclesiastical authorities. It may be said also that so far as the charitable institutions are concerned they could not be under better management. The schools, however, are scarcely worthy of a great nation. They are the worst that can be found in any civilized country, as bad as in Turkey, where there are no schools at all, for the policy of the church is to repress popular education and keep the people in a state of ignorance. Out of a population of 19,000,000 more than 7,000,000 are absolutely illiterate, never having attended school, and more than 11,000,000 cannot do more than write their own names.

Enormous salaries are paid to the bishops and other higher ecclesiastics, but the ordinary parish priest, the man who lives among the people, receives starvation wages. The average compensation of the curates is less than \$200 a year, which means that the great majority of them do not receive that amount, for it takes the salaries of many to equal one of the large sums paid to the popular preachers and the curates with political influence in Madrid and other cities.

The character and the ability of the Spanish priesthood may be judged from these facts. They are poor, ignorant, bigoted and often degraded. The majority of them, however, are devoted to their vocation, earnest in their efforts to save souls, and zealous to promote the interests of the church they serve. They are necessarily limited in their intelligence and knowledge: they are restricted to the narrowest spheres of life; few of them know more than is necessary to perform their daily duties, although they are always a little in advance of their parishioners, for wherever you go in Spain the padre is the first citizen of his parish. He is the advisor of his parishioners in temporal as well as spiritual affairs; he knows the secrets of their inmost soul, and his influence over them is almost unlimited. He is with them in all their sorrows and would share their prosperity if such a thing could ever happen. He is their "father," indeed. He baptizes them, marries them and buries them. In no other country have the clergy so close a relation to family life and so thorough a knowledge of personal affairs as in Spain. You may therefore, judge of the

influence they can exert when it is expedient for them to do so, for they not only hold dominion over the bodies of their parishioners in this world, but over their souls in the next. Through the confessional, the power to impose penance and to grant absolution, the authority to excommunicate and withhold the holy sacrament, and to pronounce the curse of the church, they exercise a dictatorship which cannot be understood among our people, for conditions are so different in the two countries.

But the priest is as much subject to the authority of the bishop as his people are to him, for the bishop may depose him at any time, may withhold his meager salary, may turn him out of the parish-house to starve and can ruin him forever by the stroke of a pen or the nod of his head. Hence he is the slave of his superior, and the bishops are under the direction of the cardinal archbishop of Toledo, who advises with Mgr. Rumlidi, the papal nuncio, the ambassador from the holy see to the court of Spain. It is easy to understand that the latter, who receives his instructions from Rome, is the most powerful man in the kingdom, and that without his support the throne could not stand. Therefore he is prepared to make any demands he may consider just and reasonable upon the government, and the cabinet is compelled to submit to his will.

Under Queen Christina, for the last sixteen years, this submission has been cheerful and voluntary. The relations between the pope and the royal family of Spain have been closer than with any other nation. Cardinal Rampolla, before being elevated to the position of secretary of state, was nuncio at Madrid. He was the confessor of the queen, and during the dark hours of her married life and early widowhood was her advisor, her closest friend and the man she leaned upon. Leo XIII. was the godfather of the young king, and had an affectionate solicitude for his welfare. This explains why the government of Spain is so completely in the hands of the priesthood and why one of the principal planks in the republican platform demands a change.

But beyond this and much more serious, from an economical as well as a political point of view, is the rapid growth of the various orders of nuns and monks. They have been allowed to increase in Spain with the encouragement of the queen regent and toleration of the ministry until their numbers, their wealth and their power have at last reached the degree to which the government can no longer be indifferent. The most amazing stories are told of their wealth. No one can discover the actual amount because a great part of it is held in the names of trustees, laymen, lawyers, agents, managers and other persons in whom the monks and nuns have confidence. There are people who assert that 70 per cent of all the real estate in Spain, outside of the property of the government, belongs directly or indirectly to the religious orders. Others who have investigated the subject are more modest in their figures, and estimate that the church owns 50 per cent of the real estate in the cities and the farms, but 50 per cent, or even 30 per cent, would be an enormous proportion, and probably the actual value is somewhere between those figures.

In the reign of Philip II, when the church reached its highest influence, the records show that there were 9,000 monasteries, containing 60,000 monks, and 1,000 nunneries containing 12,000 nuns, in Spain, making a total of 10,000 institutions and 72,000 inmates. In 1787, according to the Statesman's Year Book, there were 188,625 ecclesiastics, including 61,671 monks, 32,500 nuns and 2,705 inquisitors. In 1833, when Isabella II. came to the throne, there were 175,574, including 61,727 monks and 24,007 nuns. Soon after her accession there were terrible revolutions, which were repeated at intervals down to as late as 1874. During this time the religious societies suffered great losses in numbers and property. Monasteries and convents were plundered and destroyed, and many were confiscated by the government. Evidences of their losses can be seen in every city of Spain, where former monasteries are used for hospitals, barracks, government offices and even hotels and stables, and the ruins of great establishments can be seen in every section of the country. But since those terrible times the several orders must have recovered much of their numbers by immigration from France and other countries, particularly from South America.

According to a report published by the government in 1896, there were 43,328 monks and 25,549 nuns that year, and on the 20th of June, 1902, during a debate in the cortes, the minister of the interior stated that there were at that time 3,115 religious communities in Spain, with 50,933 members, of whom 40,188 were men and 10,745 were women. Of these 2,611 had obeyed the law, and registered themselves with the government.

The Statesman's Year Book for 1903 says there are 3,115 religious congregations in Spain, with 50,933 members; 2,586 for women; with 40,188 members, and 529 for men, with 10,745 members; but the author does not give the source of his information. An annual or almanac for 1903, published by one of the Madrid papers, gives 6,326 monasteries and nunneries, with 58,212 inmates—29,882 men and 28,330 women. Thus the statistics differ, and there is no way to ascertain the facts. Probably the approximate number could be reached by taking an average of all the figures given.

As set forth in a late number of the Los Angeles Herald, Methodists have issued a manifesto in the shape of a resolution, proclaiming uncompromising warfare upon the Roman Catholic church and the discussion of this resolution was the chief point of interest in the session of the general conference yesterday morning.

Flames of denominational warfare broke out early in the morning, but were promptly quenched by reference to the committee on state of the church, for final report. J. M. King of New York, secretary of the board of church extension, introduced the memorial. Dr. King said privately that it had been introduced for the express purpose of refuting the statement of Vicar General Harnett, who denies that Catholics are opposed to the public school system. The memorial is as follows:

Romanism does not employ in this country the methods which have stamped its history with infamy in Spain, Mexico, South America, Porto Rico, the Philippines and elsewhere. Yet its insidious efforts to control the secular press, its adroit influence in politics and its tireless assaults on one of the chief planks of the republic—the public school system—demand the sleepless vigilance of all Protestants and patriots. Its malign influence in countries where it has for centuries held unobstructed sway demonstrates its essential character and furnishes many of the most frightful object lessons which history records. To these lessons we cannot close our eyes because of any myriarch plea for religious toleration. What in Romanism is morally and religiously good we not merely tolerate, but welcome; but what is erroneous and evil, subversive of individual rights and national safety, we must evermore oppose and combat.

We assure our missionaries who seek to propagate a pure faith in the face of papal opposition in our insular possession and in countries where Latin civilization is entrenched that we will support them in their demands for absolute religious liberty.

Church and State.

Dr. King, from the platform, defended the memorial, saying that "every legislature has been pestered to death by the demands of Catholics for special educational money. Our early national government divided these funds among the various sects, but finally withdrew the privilege and assumed the educational phase. The Catholics were the last to go and to-day they have a well-organized lobby at Albany for the special purpose of getting the use of public funds. And yet they tell us that Romanism does not appear in politics," he added in mock surprise.

"The Roman Catholics maintain and mass an unreasonable force in the great centers of population," Chief Justice Mott of Delaware, continuing the discussion, declared most solemnly: "The public school is the one great agency for grinding out our American citizenship. It affords us unique protection. We all join in recognition of any good work done by Catholics, but we must oppose their position on the public schools; yet let us do it in a Christian spirit." Judge Moore hinted that perhaps Dr. King had gone beyond the necessary limits in the memorial. A voice: "Is not the memorial another form of the episcopacy message?"

Bishop Fowler: "It implies, at least, the special approval of this body."

Dozens of delegates were on their feet in a moment, clamoring for an opportunity to speak, but were cut short by the whole matter being referred to the committee on state of the church.

Bishop John H. Vincent, for the past four years general superintendent of European Methodist conferences, with his episcopal residence at Zurich, Switzerland, in an interview with a Herald reporter yesterday spoke concerning Romanism.

"The most dangerous factor in America to-day is the Roman church," he said. "The expression of opinion concerning it in the episcopal address was not put half strong enough. Romanism is a fountain of infidelity. The recent act of the French government concerning parochial schools is the correct attitude to assume in the matter. My doctrine is that every Roman Catholic has every right in this country that I

have and I would die, if need be, to guarantee that right to every Roman citizen.

"Dr. Joseph Parker of London stated the matter clearly and accurately when he said, 'The only proper attitude of Protestantism toward Romanism is that of irrevocable, uncompromising and perpetual antagonism.'"

"I was in Italy in 1862," went on the bishop, "before the days of Garibaldi and Victor Emmanuel, when our luggage was searched to see if we had a copy of the Bible; Protestant meetings were prohibited within the walls of the city and the municipal government was in as low and filthy a condition as in a heathen land. Present conditions are better there. Freedom has brought intellectual independence and has even made the Roman Catholic church seem—mind, I say seem—to be liberal and just. Protestantism has grown and the Methodist church in Europe is increasing in strength and power daily."

Dr. Burt Speaks.

Dr. William Burt, who has been in charge of the Methodist work in Italy for a period of eighteen years, is stopping at the Rockwood, where he was seen by a reporter. A year ago Dr. Burt was decorated by Victor Emmanuel III, the present king of Italy, with the knighthood of St. Maurice and Lazarus, one of the highest orders given in the realm, as a testimonial of his seventeen years of work in founding educational institutions in Italy.

Dr. Burt confined himself to the influence of Romanism over education and the public schools and said:

"After eighteen years of experience in Italy I unhesitatingly declare that the greatest enemy to popular education in Italy to-day is the clerical party. Rome reduced Italy to a state of ignorance and superstition, so that when the Italians came into possession of their own country and drove the pope from his temporary rule 80 per cent of men and 90 per cent of women could not read or write. The attitude of Romanism, quoting from its own authority and referring to the history of the Roman Catholic church in every land where it has had dominion, is forever hostile to the public school. The presence everywhere of parochial schools demonstrates it. Why do they forbid their children to attend public schools and compel them to attend parochial schools if they favor the public school? In most of the states the Roman Catholics themselves got the Bible put out of the public schools and then complained that the schools were godless and therefore the state should give them the means to support their parochial schools.

"Victor Hugo claimed that Rome had forfeited her right to teach the people when he said: 'Let us examine the pupils who have been under Rome's instruction for centuries. Take,' he said, 'Italy and Spain, the two most illustrious nations among the illustrious. Italy, whose name no one who thinks can utter without inexpressible feelings of filial devotion, Italy the mother of nations and the mother of art and of science, Italy, who taught the world to read, cannot read to-day. Spain received her first civilization from the Romans, her second from the Arabs, and, through the providence of God, a new world, America, but, through the Romish church has lost them all.'"

Italy's Methods.

"The story of Italy and of Spain is the story of every Roman Catholic country in the world. Rome has always fought the education of the masses. To-day Italy, for her own protection, has adopted and strictly carries out the wise measure of subjecting all schools, of whatever name or denomination, that pretend to teach the rising generation to government inspection. Any school, whether it be in convent, monastery or private house, must be open to the government authorities, who are free at any time to examine the pupils on what they are being taught, especially as regards the history of the old countries. In one convent school a mother discovered that her little daughter was being taught by the sister superior to refer to the king of Italy as 'the grandson of the brigand king,' Victor Emanuel. The mother, who happened to be the daughter of the senator, reported the matter to her father, the matter was looked into and when it was found that this doctrine was being taught to all the pupils the school was promptly closed by the authorities.

"The recent action of France," continued Dr. Burt, "is a demonstration to the whole world of the lack of confidence in the Romish church as an educator of the people. To save the nation from utter ruin, the French government has been compelled, not only to abolish all schools maintained by the religious orders but also to forbid that these so-called religious orders should have any part whatever in the elementary or higher education schools of the country, so that to-day a priest, or any one connected with these religious orders, cannot be a teacher in France."

PROGRESSION.

The Attitude of Critics as a Criterion of Progress.

Man, at his birth, is introduced to the conditions and environments which await him, and is expected to live the life and thought of the age into which he is called as an actor on the mortal stage. He is expected to progress, as he takes cognizance of everything about him, and to prove his progression, he changes the scenery on this stage of action, at marked seasons. There are mental acts marked for rendition by successive generations, and these acts are always introduced by men and women of marked characters which make them the leaders of the masses. However, such instructors are beset with trials, oftentimes with serious hardships. To endure these patiently and pursue their duties with unswerving perseverance, results in race progression and general well-being.

Men and women who realize that they have such great services to render, to humanity, are not illly agitated when subtle conspiracies are directed against them and their efforts.

They have learned by observation, the stubborn fact that wickedness is condemned by its own witness, therefore they have no fear, knowing that truth and right will prevail. Those not abiding in truth are always fearful of many untoward hindrances in their pathways. Fear is a sure indication that the path of rectitude is not strictly followed. Trials, fearfully met and borne, are ever an indication of true living and progress proper. Trials cannot be avoided in any one's life; they are, in great part, developing factors. Then, too, humanity is linked together by the great chain of conditions and circumstances, that none can live for themselves alone. A kindly providence has so purposed it, that each must assist the other in accord with nature's laws of evolution and progression. Trials as often serve as birth-pains for nobler purposes and accomplishments, and criticisms kindly met and

discharged is a mark of noble manhood and womanhood.

There is a greater degree of true independence in a kindly discharge of duties than in ill-disguised anger and grating speech.

The present is an epoch-making time. Events crowd each other in the mind and matter realm. New ideas are daily brought before the courts of mortal judgment to be passed upon. There is no cause for fretting, only for sober study and comparisons. The piecemeal work of mighty truths must be rounded out to completeness in these latter days, and none of the problems claiming men's attention at present, compare with that of man's destiny here and hereafter. We see it in the internal arrangements for external results, that all false conditions and practices must be and will be swept off the earth.

A new heaven and a new earth is presently created by a combining of mental, physical and elemental forces. It is the reconstruction of the social and religious status of all humanity; none can keep out of the maelstrom or current of these all-including events; they are swept into it by the tide of destiny.

The brotherhood of man cannot be longer tolerated as meaningless speech, circumstances bring realities in their wake. Isolation of nations from nations has had its day, the same as all service systems of religion and politics. The false must die, the true must be, will be established and in connection with it, the true order of life in its endless succession of change, progress and happiness, will be learned.

New and in part, undesirable lessons are part of the program to be taught and rendered by the present generation of humanity, and be it ever borne in mind by all critics, that their attitudes pro and con decide their worth and that of their special advocacy.

MRS. M. KLEIN.

Van Wert, Ohio.

"Continuity of Life a Cosmic Truth."

By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1.

DEAFNESS CURED

By No Means Until "ACTINA" Was Discovered.

Ninety-five per cent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by pouring, oiling, spraying, blowing, the quantity of catarrh or phlegm to cure. Ear drums are worse than useless. There is a scientific cure for deafness and catarrh is demonstrated every day by the use of ACTINA.

Generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slight vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headaches; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cures. A valuable list of Actina's uses, also 40 page Dictionary of Diseases, Free. Address New York & London Electric Association, Dept. 1, 929 Walnut Street, Kansas City, Mo.

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GENERAL SURVEY.

THE SPIRITUALIST FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor believes in freedom of expression, but believes that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the mind of our correspondents that the typewriter is set up on a machine that makes rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will, generally have to be abridged more or less; otherwise many a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes and so, without giving the full name and address of the writer. "The items of those who do not comply with this request will be cast into the waste basket."

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

ANNOUNCEMENT.—Harrison D. Barrett is located in Syracuse, N. Y., for the month of April and May. He will be pleased to fill week evening engagements within easy distance of Syracuse upon reasonable terms. Address him at once for dates and rates. Send all letters to Harrison D. Barrett, P. O. Box 462, Syracuse, N. Y.

Had Walter Minnis of Pike county, Ind., heeded the dream of his wife he and his family would not have fallen into the Patoka River. Mrs. Minnis dreamed that she and her husband, Patoka child had been drowned in the Patoka River. She told her husband about it, but he insisted on taking them out, and while crossing the river near Winlow the buggy was overturned and Minnis, wife and child were thrown into the water. All were rescued by a farmer, who threw a rope to them.

Mrs. H. M. Cory will hold her Anniversary Exercises this year at the Veterans Spiritualists' Home in Waverly, on Saturday afternoon, May 28. For many years one of the pleasantest occasions of the year has been Pequa's Anniversary Exercises, and this year Mrs. Cory, who is a vice-president of the V. S. U., is to mark the occasion by exercises at the Home. The admission will be 25 cents as on former occasions. The ladies of the board will also have for sale on that occasion some light refreshments with tea and coffee. Everyone interested is invited, and we bespeak for everyone who can attend, a most satisfactory experience.

Spiritual Wisdom Church. Services every Sunday afternoon and evening, 8 o'clock, at 1500 West Madison street and California avenue. Free tests by Mrs. Jacqueth and Mrs. Cutler. Afternoon services begin at 2:30; evening at 8.

Eva McCoy writes: "I have been holding meetings throughout the state of Iowa with good success, and find The Progressive Thinker in many homes. I start for Billings, Montana, May 18. I will stop at Butte, Anaconda and Livingston, and other places desiring my services. May the good work go on, and your paper find a welcome in every home. My home address is 104 North First avenue, Marshalltown, Iowa."

Frank T. Ripley has the Sundays of June open for engagements. His terms will be liberal. Address all letters to Findlay, Ohio, until May 27; thereafter to Tipton, Ind.

Prof. Ransby writes from Toronto, Canada: "I arrived here on May 12. I find six meetings held here on Sundays, mostly by mediums themselves."

A Scott Bledsoe writes from Topeka, Kansas: "Mrs. Bledsoe recently organized a society of twenty members at Atchison, and one of nineteen members at Hutchinson. The work is progressing nicely and would be pleased to hear from any good speakers and mediums who are willing to come and labor with us for whatever their work will bring them in a financial way."

A Los Angeles (Cal.) paper says: "An eager audience crowded Blanchard hall yesterday afternoon to listen to Dr. Alexander J. McIvor-Tyndall's interesting exposition of the claims, principles and phenomena of 'Clairvoyance and Mediumship.' Dr. McIvor-Tyndall was the first student of metaphysics to publicly express his conviction of the power of thought, and the fascinating way in which he demonstrates this theory has made the idea popular. He said yesterday afternoon: 'The soul, being the real man, has organs and senses in exact concurrence with the physical body. These senses are finer, more sensitive, than the outer or physical senses. They are tuned to a higher pitch of vibration. Thus the eye of the soul, the visual organs of the psychic body, are in rapport with finer grades of light, as yet invisible to the physical eyes. It will be remembered that the discovery of the X-ray disclosed the fact of a series of colors in the solar spectrum far beyond that previously seen. This fact had long been held as true by the advanced mediums who realize the positiveness of the invisible forces. Clairvoyance is always induced by negating the physical senses. This may be done more or less unconsciously by those who possess the clairvoyant faculty without understanding its import or its scientific explanation. Clairvoyance may also be induced by suggestion, either from without, or by auto-suggestion. The faculty of clairvoyance is a delicate one. The physical body must be kept in perfect condition, free from all coarsening influences and all material worries. We expect to cultivate the psychic faculties. It is a power that cannot be forced. Clairvoyance is the former; it is a positive unimpeded power. The latter is negative, and dependent upon the control of another's will.'"

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

The Smithville (Tex.) Times has the following: Mrs. Isa Wilson Kayner, missionary of the Texas State Spiritualists Association, announced to lecture at the opera house Sunday night last on the subject of "Truths of Spiritualism Verified by the Bible." She was greeted by an audience that approximated six hundred persons, made up of the best class of citizens of Smithville. It was such an audience in general satisfaction to the lecturer, always; attentive, appreciative and apparently looking for information on a subject which every one has heard so much of, but so few understand. The audience was composed of people from the different walks of life—the artisan, the tradesman, merchants, railroad men, and professional men, with their wives and daughters. The church members were largely in attendance, representing nearly all denominations in the town. The meeting opened at 8:30 with an invocation and music, after which Mrs. Kayner read the following poem:

Our Creed.
We believe in human kindness,
Large amid the sons of men,
Noblest far in willing blindness,
That in censure's keenest ken.
We believe in self-satisfaction,
And its secret throbs of joy;
In the love that thrives through trial,
Dying not, though death destroy.

We believe in dreams of duty,
Noting us to self-control;
Foregleams of the glorious beauty
That shall yet transform the soul;
In the Godlike wreck of nature,
Sin doth in the sinner leave,
That he may regain the stature
He hath lost—we do believe.

We believe in Love renewing
All that sin hath swept away,
Leaven-like its work pursuing
Night by night and day by day;
In the power of its remoulding,
In the grace of its reprieve,
In the glow of its beholding,
Its perfection—we believe.

We believe in Love Eternal,
Fixed in God's unchanging will,
That, beneath the deep internal,
Hath a depth that deeper still;
In its patience, its enduring
Forbear and to retrieve,
In the large and full assurance
Of its triumph—we believe.

The lecture followed, and was delivered in a clear, impressive tone by the lady. The close of each lecture Mrs. Kayner has given readings from articles which were sent to the table, which occupied a place on the stage. In her readings, with, for example, a watch in her hand, she tells character of the owner of the article and tells of departed friends. When passing one watch which contained a heavy gold chain, with a locket, she said, "I see the water and water." In explanation afterward the present owner said: "The watch belonged to a friend who was accidentally killed at Brookshire, while on a hunting trip; the locket was a present from Frank Brown who was murdered in El Paso, and the chain was purchased in California from the Henshaw family jewelry collection, which was found after the big storm, in which every member of the family perished."

D'Annunzio declares he was compelled to write a power outside himself to write his latest drama, "The Daughter of Jorio." "I felt all the time as though some one was dictating to me and I was a mere amanuensis," he said.

Moses Hull has an engagement to lecture at Oskaloosa, Iowa.

J. M. Peebles, M. D., one of the most popular authors in the ranks of Spiritualism, writes of "In the World Celestial": "There are bodies terrestrial and bodies celestial," wrote Paul to the Corinthian church. Considering the law of adaptation celestial bodies only can dwell permanently in the celestial spheres. The telling title of a most interesting and spiritually instructing book, by Dr. T. A. Bianco, so well known in the literary and medical world. This book treats of the hereafter, not as a dream, but as a series of facts witnessed by one who, released temporarily from the physical body, traveled through the earth's spheres, and then returning to earth related what he saw in those realms immortal. The whole trend of this book is spiritually and morally uplifting. It should have an immense sale."

F. P. Yeager writes from Flatonia, Texas: "Our little city has been very much astir, caused by the eloquent and beautiful inspirational lectures on Spiritualism, and consequent tests, by Mrs. Isa Wilson Kayner, and her personal friends. Never before has there been so much interest manifested here, especially among our church-going denominations. Mrs. Kayner's lectures were elevating in every sense of the word. She said nothing that might offend the most fastidious, and all who had the pleasure of meeting her, will hold a kind of glow and with pleasant memories will await her return in the near future."

Emily E. Philip writes: "Memorial services will be conducted at Hopkins Hall, 523 W. 63rd street, Sunday evening, May 28, under the auspices of the Englewood Spiritual Union. Harry J. Moore, will lecture from the subject, 'Are the So-called Dead Really Dead?' Sunday evening, May 15, every seat in the hall was taken, and the best lecture I have ever listened to upon the subject of Spiritualism. We will continue our meetings throughout the month of June, Mr. Moore lecturing for us each Sunday evening. The subject, the first Sunday in June will be, 'Death and Its To-Morrow.' Messages follow the lecture."

Dr. Beverly writes: "The state-writing seance at Arlington Hall, 31st street, and evening after the regular service, draws a large crowd. The medium sits outside of the cabinet in the light so there is no chance for deception and that score or more from the audience get a message on their slates or a painting of their Indian guide or some beautiful landscape. Walter DeVoe is engaged to give the benefit of his wisdom. Our next party, Saturday evening, June 4, will be a house-warming and reception to mediums. Every ticket draws a new reading and something else. See next week. It will pay to patronize the B. S. S."

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

The First Spiritualist Society of Oskaloosa, Iowa, has engaged Moses Hull to deliver a number of lectures during the week, May 23 to June 1; lectures will be held evenings during the week and Sunday afternoon and evening at the opera house. A cordial invitation is extended to all Spiritualists and their friends.

In reference to Mr. Hale's offer of \$1,000, Henry Ellis writes that no medium can accept any such offer. If accepted at all, some one other than the medium would have to be beside the cabinet to see the forms appear, and look after the medium's interest. The medium being in a deep trance cannot tell what is going on. And then, suppose some seven or eight were convinced, there would still be the millions of people who would say: "I did not see it, I am not convinced." Each one should seek for himself.

Jacob Schnur writes from Warren, Pa.: "For several weeks we have had with us Charles Theodore Schneider, of Williamsport, Pa., who has favored the people of our town by lectures followed by tests. The latter were recognized in every instance. All present were thoroughly satisfied with his good work. He will leave us on the 17th for Jamestown, N. Y."

Georgia Gladys Cooley writes from Pittsburg, Pa.: "Will you please let the readers of your worthy paper know that I expect soon to be doing business at the same old stand, No. 77 East 31st street, Chicago, having made arrangements with the Universal Occult Society to serve them for the first three days of June. Will be pleased to meet all the old friends and as many new ones who may feel drawn to our meetings. During my short stay in the city I will be located at 3148 Prairie avenue."

Theodore Franck writes from Louisville, Ky.: "Quite a unique service was held at the Church of Spirit Communism on Sunday evening, May 15. The hall was filled to the top, and the double usual attendance, and all anxious to hear the two speakers, Prof. Wm. Frette, an astronomer, and Wm. V. Nicum, of Dayton, Ohio. The Professor concluded his speech by reciting a beautiful inspiring poem, of his own origin, claiming it was recently composed, and as it was the first time it was read, it was composed especially for this occasion. Immediately after his speech the audience joined in singing a beautiful song, at the close of which the next speaker, Wm. V. Nicum, stepped upon the platform. Mr. Nicum is the most daring speaker (of the Daniel type) that ever mounted a spiritual platform. He accused some Spiritualists of being dogmatic as the orthodox. His entire discourse was infused with a continuous flow of mastery thought, and was heartily appreciated by all. Mrs. Annie Thronsdon, the regular speaker, closed the meeting by giving several plain and accurate tests."

Secretary writes: "It was a field day for Bible Spiritualism at the Church of Spirit Communism, 4308 Cottage Grove avenue, Sunday, May 15, with Rev. Moses Hull as lecturer; we say Bible Spiritualism for the Bible, in fact all Bibles, as the speaker showed, are replete with the sayings of inspired men, and the inspiration that comes through our teachers, so like the old, makes us feel that we have a peculiar right to the book of books. The Bible when read with unbiased mind is pre-eminently a Spiritualist's book, and Mr. Hull is pre-eminently its expounder. The very earnest attention of the large audiences showed the intense interest of the intelligent, wide-awake people in the cause, and though the general indifference to the religious teaching of the times made short sermons a necessity, the speakers present, the spirit signals were distinctly audible. Then for half an hour in her own characteristically earnest and pleasing manner, she delivered personal messages, giving accurate descriptions and speaking recognized names of friends, who were much pleased in spirit. Mrs. Elsie Hornbeck followed with a few messages, everyone of which was recognized. Then formalities were dropped and social visiting followed, while piano solos were played by several young ladies present and ice cream and cake were served to all. Mr. Chas. A. Elsie mingled with the people, and in a most convincing way of spirit return, but a great comfort to many to whom tests were given. The society wished to extend their thanks through this grand and glorious paper, to the circle, also to Mrs. Thomas and Mr. Kaiser for their donations and efforts so freely given."

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ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

A. E. Collyer, M. D., a prominent physician of Chicago, writes: "I have been a subscriber to The Progressive Thinker for some time, and can say without hesitation that I find it far ahead of all other papers for bright and new ideas and a firm adherence to first principles. The discussion of the Great Psychological Crime in your paper was especially interesting and has led me to an extensive investigation of all phases of insanity. If any of the Spiritualist churches wish to have the benefit of my extensive study, as well as this special study of Psychiatry, I would be glad to deliver a series of lectures on the subject. There is no subject on the Spiritualist should be more interested in than the study of normal and abnormal mind. Address me at No. 1112 Masonic Temple, Chicago."

Mrs. Hooker McEvoy writes from Stockton, Cal.: "I delivered my first lecture in Stockton, May 8, to a most attentive and appreciative audience, after which I gave some clear-cut tests, never saw more beautiful flowers than those that grew from the platform. I am here in the interest of true Spiritualism, and hope to be instrumental in building up the society. I expect to remain a month. I left the Oakland friends mourning the departure of Mrs. R. S. Little to the East. All will eagerly look forward for her return to the coast. A new society has been organized on a broad, liberal platform, to be run by a Mediums' Co-operative Union, and it bids fair to be a grand success. When Spiritualists, especially the mediums learn to tolerate one another, then we have hope for co-operation; then societies and organizations will stand the storm of time, and not go to pieces as they are too often now doing. I have not as yet made definite plans for the months of June and July, therefore will be pleased to make engagements for society or camp work for the summer months in California or Colorado."

Ella M. Gross writes from Weiser, Idaho: "Although young in Spiritualism I have been deeply interested in the work of the Universal Occult Society during the months of June and July. All welcome. Come."

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She is a fine lecturer and message giver, and we recommend her to all societies wishing an honest and hard worker. Her lectures are deep and soul-stirring, and her messages are timely and freely given. She gives full names correctly.

R. Conaher writes: "The Universal Occult Society, holding its meetings at No. 77 East 31st street, Hall C, is doing a noble work. Out of the chaos at its inception is fast coming the light of truth and harmony. The petty jealousies and selfishness that often find two ready languages in the breast of some spiritualists, is fast being uprooted by intelligence and knowledge. Ignorance and superstition are fruitful producers of thorns and briars, but knowledge uproots them and plants in their stead the rose of happiness and the sweet-smelling flowers of harmony. Our conference meetings on Sunday afternoons are a power to the upset of error and in bringing the sunlight of intelligence. The Ladies' Auxiliary can not be too highly spoken of for the grand work they are doing, especially in their socials. Here we assemble as a mutual benefit society, where the intelligent, the noble, the free, the thoughtful, the rubric of the sharp and jagged corners of selfishness, the inculcating of pure and higher mediums, the upbuilding of noble and better character, are discussed, and out of it comes the beautiful principle of harmony. Those who have not had the pleasure of attending one of these socials do not know what they have missed, and do not realize how much there is in store for them. Just come and visit the parlors of Mrs. Marian Hunt Davenport, No. 3138 Rhodes avenue, on Saturday, May 28, and be cheered by the smiling faces of the president, Mrs. Davenport, the vice-president, Mrs. G. M. G. Ham, and the workers who will give you a lesson in how to make good coffee; the treasurer, Mrs. Willis, who will demonstrate the fact that economy is success. Last but not least, the charming secretary, Mrs. Henry, who will teach you the true idea of spiritual advancement is not only to keep your book clean and neat but also your character. A natural psychic medium is she. Then there are mediums in all phases. Come. At the next few socials they will be favored with the renowned medium, Georgia Gladys Cooley. She will occupy the rostrum of the Universal Occult Society during the months of June and July. All welcome. Come."

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, that to give all equalizing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE—No attention will be given to anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

Level Wood: Q. Did Abraham Lincoln belong to any sect or church?

A. The claim that he did has been repeatedly made by gospel ministers, who dislike to have it known that a worthy and upright man can be found outside the church. Not one of Lincoln's biographers claims that he was a church member. There was of a deeply religious nature cannot be questioned. He and Mrs. Lincoln were Spiritualists as proven in a book published some years ago by Nettie Maynard, who was called "the medium of the White House." No one who ever had the pleasure of meeting this wonderful medium would for a moment doubt her word. It was while she was in a terribly painful illness, in company of a party of friends, we went to White Plains where she resided. For several years she had been the victim of rheumatism, and we found her, with body, limbs and arms drawn into contortions dreadful to see. She was able to move only her head, and was constantly racked with pain. Yet her expression was angelic. Not a murmur of discontent, or complaint! And presently she became entranced and her face was that of a saint. There was no mistaking our spirit friends. Then her expression changed, and we knew that Abraham Lincoln was talking to us. His discourse was characteristic and worthy of the source it claimed. After coming out of the trance, Mrs. Maynard answered inquiries about her mediumship while in Washington, during the war. She said that it came many times, sometimes alone, sometimes Mrs. Lincoln accompanied him. The emancipation proclamation was urged by the spirits he consulted, and the famous "going to the front" was suggested.

Schoolboy: Q. I and my chum are in dispute. He says one can swim best in deep water, or a body will float easier. I say it's not so. Pa says consult you.

A. Well, my boy, I think if you were in deep water, when you knew it must be swim out, you would swim better than in shallow water where you could wade out. But a body does not float easier in deep than in shallow water. Both are exactly the same in sustaining power. Buoyancy depends on the amount of water displaced. To float, the body must be lighter than the weight of water it displaces. The difference between these weights, measures the buoyancy.

J. A. W., Silver Creek: Q. Is the wife of the late Prof. Denton living, and are his sons alive? If so, please give their address.

A. All reside at Wellesley, Mass. The sons, have since their return from the expedition to New Guinea, where Prof. Denton departed this life from fever contracted in the jungle, published an interesting volume giving the results of his and their researches on this expedition.

E. L. Ray: Q. When we are told of the spirit world of life, by spirits like Denton or Petersilea, are we to have doubts?

A. Because a statement comes from a spirit source, gives it no more authority. Spiritual beings may know more of spiritual things than those in this life, but they are not infallible. We are to doubt everything not demonstrated, and at least, if we do not reject, hold in abeyance everything which is not clear to the reason, and acceptable to the understanding.

The superstition nourished by ignorance, that whatever comes from spirit source must necessarily be infallible, has been a scourge to humanity.

Marguerite Miller: Q. Is there life in the absolute?

A. The Absolute is God, the Infinite Good. There cannot be two absolutes in the universe, and hence sin must be limited to finite beings. What is sin? Failure to conform the order of life to the laws of being. When we cease thus to transgress, and adjust our conduct in harmony with these laws, sin disappears. The pain which comes to the sinner is not for punishment. It is not vengeance or retribution, however much it puts on that appearance. There is no overlooking or pardon or forgiveness. The only way to atone for sin is to turn and do right; that is become in harmony with the laws of being. If you place your hand on burning coal, it will burn as long as it remains. The only way to prevent the continuance of the burning is to remove the hand. If we yield to the passions or desires, we become transgressors of the moral laws, and there is no reprieve until reason and conscience control the actions.

Hence as will be concluded, evil and sin will be outgrown with the increase of knowledge. As every transgression comes from ignorance, the savior is knowledge.

Elliott Wyman, N. H.: Q. Many

Mind Marvels Illustrated by F. L. Oswald, M.D.

The drugs which Dr. Holmes describes as "the chemicals that accomplish the wonder of anesthesia," were discovered only after forty centuries of medical experiments—forty millenniums, perhaps, if the Brahmins are right that the sages of Nepal investigated the properties of herbs two thousand generations before the birth of Christ.

The magic of mental emotions effects a greater miracle in less than a minute. Chloroform affects the brain, the action of freezing mixtures is transient and partial; but in a fit of fury superhuman exertions and lightning-like flashes of aggressive or defensive intuition often go hand in hand with a total eclipse of the sense of pain.

Desperadoes, weltering in a rough-and-tumble fight, need not much heroism to disregard wounds; they do not feel them; excitement acts as an anesthetic with a perfection illustrated in the experience even of sensitively organized children, and of such men as Baron von Kleist, the soldier-poet, and of Stummel the tide of defeat on the battlefield of Kunersdorf and became cognizant of a shot through the chest only when his lungs suddenly pumped up blood instead of air.

"Why did you give those wretches a chance to rob you?" his friends asked him when they found him half-naked and almost exsanguis. "It isn't my fault, nor theirs," he gasped. "They gave me fair warning, but I didn't feel the first bullet till the chance of retreat was cut off." In a suburb of Lima the traveler saw a young Spanish student cut all to pieces in a fight with a professional rowdy, but withal, hold his own with the skill of a trained wrestler, till he got a chance to stab the ruffian to the heart.

"What does death amount to if you don't feel it," he smiled; when he expired in the arms of his brother a few minutes after.

Even four-footed champions get the benefit of that battle-narcolepsy; wolves and their domesticated relatives fight desperately in silence; in dog-pits often no sound but that of cracking bones can be heard for minutes together. "Do bull-dogs never squeal if they are hurt?" Prof. Burdland asked a professional trainer.

"Don't they," laughed the expert, "you ought to have heard old Brindle when I happened to step on his paw this morning." But in the heat of battle nothing but strangulation will make them break away. A shower bath of hot water will only provoke them to snap back, in protest against the freak of an untimely meddler.

The development of that fighting anaesthesia, by the way, is a curious instance of evolution by survival of the species; indifference to warning sensations can hardly have promoted the longevity of individuals, but their tribe was apt to profit by their passive heroism, and thus, eventually, proved the fittest to hold its ground. But in the course of what myriad ages? Like the sight of a river-gate, with water worn cliffs a mile high above present water-levels, it is a gleam of cosmological truth piercing the mist of parish dogmas.

Among the practical applications of the result that of the Baresarks might occasionally be worth remembering as an exception to the rule that the Stygian Ferry abhors volunteers. The ideal euthanasia ought to be the painless end of old age; but that hope failing, the next best expedient might be Harold Hardrada's advice to "die fighting." And not our biped foes, necessarily, but such enemies as wolves, flames and floods. Buddha Sakyasinha may have taken a club along when he clambered down the cliffs of the Juma to end his life in a tiger den.

In paroxysms of rage, a strange instinct guides the under-dog's fangs to the most vulnerable points of his aggressor's anatomy. Wounded baboons, in the crisis of a last fight for liberty and life, have more than once freed themselves by tearing the wrist-artery of their captor. And it is an almost miraculous fact that in extremes of danger Nature now and then comes to the assistance of feeble creatures by poisoning their saliva. In a frenzy of retributive wrath tor-

tured animals thus may become suddenly able to inflict a fatal bite. The naturalist Waterton had a passion for pets which at last took the form of a monomania. After rounding up his ancestral park with land-purchases, left and right, he surrounded the whole with a poacher-proof fence, and then stocked it with all the birds and beasts he could get hold of, but warned amateurs to be circumspect in approaching animals in a trap. A snared squirrel bit his thumb to the bone, and a few hours after a doctor had to save his arm by pumping him so full of antiseptics as to handicap his mental energy for the rest of his life.

Chaining up dogs may have a good deal to do with the development of hydrophobia poison. To an animal naturally restless as a hyena, close confinement must be protracted torture, and it is by no means impossible that rage—and not silent rage, but an agony voiced in obstreperous protests—thus avenges the victim on the race of its tormentors. "Dogday" heat must be acquitted, if it is true that in the African haunts of countless tramp-dogs hydrophobia is almost unknown.

Rage has been known to affect mothers' milk, both in human beings and animals, and a peculiar instinct warns maltreated females of various domestic animals to avoid their young for an hour or two.

Hence, also, the familiar experience that a fit of anger takes away the appetite. Envenomed saliva has to be expurgated before the organism will trust it to assist the work of digestion. Grief shortens life to an extent justifying the traditions of Oriental nations whose philosophers attained abnormal ages by retiring to the sanctuary of the wilderness as a refuge from provocation, while the inmates of Buddhist convents are short-lived.

Life-and-death perils, on the other hand, often stimulate the mental faculties to a miraculous degree, while hope still lingers, and now and then awaken instincts which man once shared with his dumb fellow-creatures and which still manifest themselves in a few tribes of primitive nations. At the approach of a rain-storm that threatened to cut off his retreat, the naturalist Waterton thus suddenly felt a revival of the long-lost "faculty of direction," and, almost in a bee-line, made his way through pathless jungles to a river-ford. "The clouds," he says, "had hidden the sun; I had lost my way completely, and am unable to account for the saving impulse, but it came with the urgency of an inspiration, as soon as it realized that my remaining chances of escape were measured by minutes."

And in the crisis of a mutiny, when the crew of the little flotilla were getting uncontrollable, the commander of the Pinto conjured Columbus to change his course from west to southwest. "I appraise me da (My heart warns me)," he said, "that we are close to land in that direction." Helms were shifted, and a first-class chart of the West Indian Archipelago could not have enabled the adventurers to steer their way straighter to the nearest island.

A still stranger case is that of Shavut, the Circassian hero-patriot, who had bribed hundreds of native spies, and finally located the irrepressible rebel in the mountain stronghold of Aul Himri. Eighteen regiments reached that burg from almost as many different directions, and completely surrounded it before the refugee had a chance of escape. Deserters confirmed the report of the spies, and a whole army-camp reinforced the besiegers. Every night the gates of flight were closed, but when Aul Himri was taken by storm, the great guerilla leader had disappeared. Eleven years later did they catch him on the plateau of Ghunbi; and after conciliating his prisoner by kind treatment, Prince Baryatinski one day invited him to his tent, and ventured, a long-deferred question: "How in the world did you get out of Aul Himri?"

"It was by a plan that got in my head in the nick of time," said the captive, "a scheme that may never again get in the head of a human being, so the chiefs of my tribe agreed to guard its knowledge as a family secret."—Felix L. Oswald, M.D., in Vim.

PLATFORM TESTS.

Probably there are many people who must attribute to God human feelings in order to have any conception of an Infinite Intelligence. Doubtless this had much to do with the origin of the Christian and other religious beliefs. The indiscriminating fervor of the Infinite which are manifested through Nature, in which willful folly and witless ignorance are punished alike (except so far as the spiritual individuality may be affected), give no reason for belief in a God either of vanity or of wrath.

"Rain falls alike on the just and on the unjust," and the same is true in regard to all the various phases of mortality. In the mental and spiritual world, however, there is more hope for an unconscious wrongdoer than for one who deliberately chooses evil, because the ignorance of the latter is the hardest to overcome.

Is it not defective reasoning which insists that an Infinite Being requires frequent mental offerings of praise and adulation? Is it not on a par with those who bring gifts and lay them before wooden idols to gain favor and to allay anger? It would be deemed an intellectual feat for a man of superior intellect to deviate from any course because of the flattery of others; or to show self-conceit by seeking such praise. Therefore, how can any thoughtful person believe the Creator being influenced either by praise or by condemnation? The genuine feelings of each individual affect himself and those who come under his influence, but they never cause the slightest deviation from the plans of the Almighty. The fact is that if it were possible for God to be swayed, He would know in advance and would have planned the change. There are no limitations of any kind to the Infinite, and other points can be imagined.

Ever and ever the problem of evil recurs: Why does it exist? There can be no answer which fully satisfies mortals. We understand it in its higher life? To anyone of advanced moral intelligence it must be apparent that the best and wisest course for all to go to try to live up to their highest conceptions of goodness, and to patiently strive for light, more light, in full sincerity and without arrogance.

The worship of the Bible has been a constant hindrance to the impartial consideration of the merits of Christianity. ALEXANDER SPENCER.

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New London, Conn.



LIST OF CAMP-MEETINGS.

Send in Your Dates and Names of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper corrections as to dates, etc., can be made.

Mt. Pleasant Park, Clinton, Iowa.
The camp-session of the M. V. S. A. Mt. Pleasant Park, Clinton, Iowa, will open July 31 and close Aug. 28. For program address Mollie B. Anderson, secretary, Clarksville, Mo.

Maple Dell Park, Ohio.
The American Spiritualist, Religious and Science Union will hold a camp session at Maple Dell, commencing July 24 and closing Sept. 1. Lucy King, corresponding secretary. Address with stamp, Box 45, Mantua, Ohio. The grounds will be open for family reunions, Sunday-school picnics, and Sunday meetings, etc., from June 1 to Sept. 15.

Chesterfield, Ind.
Chesterfield (Ind.) camp-meeting opens July 14 and closes August 28. For programs and other information address Lydia Jessup, secretary, Chesterfield, Ind.

Forest Home, Mich.
The fifth annual camp-meeting opens at Snowflake, Mich., July 31 and closes Aug. 21. Write to Mrs. Ruth Eastman, secretary, Manacelon, Mich., Box 69, for full particulars.

Unity Camp-Meeting.
The Lynn Spiritualists Association will hold meetings every Sunday at Unity Camp, Saugus, Center, Mass., commencing June 5 and ending Sept. 26. For full particulars address Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Freeville, N. Y.
The dates for the Central New York Spiritualist Association camp-meeting, at Freeville, N. Y., are from July 23 to Aug. 22, four weeks and five Sundays. Owing to the protracted and severe illness of our secretary, Miss Victoria C. Moore, I am acting secretary, to whom all letters pertaining to the camp should be addressed. W. W. Kelsey, President, Cortland, N. Y.

Lake Brady, Ohio.
The Lake Brady Spiritualist Camp-meeting opens July 3 and closes Sept. 4. For full program address A. G. Keck, Akron, Ohio.

Delphos Camp, Kans.
This camp-meeting will begin August 5, closing August 22. Address all communications to I. N. Richardson, secretary, Delphos, Kans.

Grand Lodge, Mich.
The Grand Lodge (Mich.) camp opens July 31 and closes August 28. For full program address J. W. Ewing, Grand Lodge, Mich.

Island Lake, Mich.
The Island Lake Camp, at Island Lake, Mich., 42 miles from Detroit, on the Flint and Pere Marquette railroad, commences July 10 and extends throughout the month of August. For full program address H. R. LaGrange, secretary, 84 East Montclair street, Detroit, Mich.

Harmony Grove, Cal.
Camp opens July 17 and closes July 31. For particulars address Frank C. Foeter, secretary, Escondido, Cal.

Onset Camp.
Commences July 24 and ends August 28. For full program address the secretary of the camp, Onset, Mass.

Franklin, Neb.
This camp commences July 29 and closes August 15. For full particulars address D. L. Haines, secretary, Franklin, Neb.

New Era, Oregon.
The First Spiritual Religious Association of Clackamas county, Oregon, will open their camp-meeting at New Era, Oregon, July 2, and close July 26, including four Sundays. Camp about 18 miles south of Portland. For further information inquire of George Lazelle, Oregon City, Oregon, secretary; J. H. Lucas, of Portland, president.

Unity Camp.
The Lynn Spiritualists Association will open meetings for the summer season at Unity Camp, Saugus, Center, Mass., on Sunday, June 8. Mrs. Ida P. A. Whitlock and other good speakers will be present. Services will be held under the direction of President Caird every Sunday at 2, 4, and 7. Some of the best speakers on the rostrum have been engaged. Mr. Albert Blinn will be the speaker on June 12; Mrs. S. C. Cunningham, June 26; May S. Pease, July 3; and Mrs. Kate M. Ham, July 31; Mrs. Cora L. V. Richmond, August 7; Mrs. Whitlock, August 14; and Mrs. George W. Kates for the month of September. June 19 will be Haverhill Day, when the "Helping Hand Association of Haverhill, Mr. S. S. Ham, president, will visit the camp. They join the Lynn society in a cordial invitation to all Spiritualists and their friends to meet with them on that occasion. A few other dates remain to be filled. The music will be, as in the past, of the very highest order.

The grove will be lighted by electricity for the evening service. Refreshments can be procured at the camp's restaurant.

There will be a test-seance every Wednesday at 3 p. m. Admittance to all meetings free.

A. A. AVERILL.

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PSYCHOMETRY. IS.

The Answer of One Who Writes From Experience.

I wish, C. H. M., who writes from Elkhart, Ind., in The Progressive Thinker of May 7, would take a run up to Chicago and let us prove to him that psychometry as an art, a science, a gift, does exist.

As I view the subject psychometry is a strong and beautiful phase of mediumship. I do not give Prof. Buchanan the credit of having discovered it. These things have been, always will be; but sometimes when an individual gets in touch with Universal Mind and a great truth is brought to the soul's remembrance, and through the soul to the conscious mind, that individual forgets the Source, and takes an overdose of credit to himself. Then we have a patented title, as Christian science.

We are so prone to condemn and deny that of which we know nothing. Once upon a time, after dabbling in, and believing in, more or less—palmistry, astrology, etc., etc., I changed for the first time upon an article on character, delineation with only names as a basis. Of course I said, "Now, this is too idiotic. I am gullible, but here is where I draw the line." Although not a student of the Kaballah, I have since investigated sufficiently to know that only my ignorance made me skeptical and doubtful.

But no matter what the science, no matter what the art, no matter what the business, dear C. H. M., you will find that the successful man is invariably he who has cultivated most carefully that intuitive sixth sense. I know, personally, a half-dozen up-to-date, successful physicians who trust this power in themselves in diagnosis, to the exclusion of the patient's own testimony if it need be.

In Lincoln, Neb., I have an acquaintance who is numbered among the most successful young business men of the city. He is engaged in the sale of real estate and the importation of blooded stock. And he will tell you that his success is the simple result of his ability in "following his hunch." He sizes up his man's "psychometries" him, and knows exactly how to handle him—what he wants and how much he is willing to pay for it. He has cultivated this power and trusted in it until it has become a tower of strength. And that is exactly what the other mediums have done and are doing.

That no one down in Indiana took the murdered girl's clothing to a clairvoyant, in order to trace her murderer, does not seem to me, logical proof that psychometry is a fake. The failure to do this may have been the result of ignorance or prejudice. I know a dear old man out in Montana, a native Missourian, who has never been on a railroad train. The thing may be all right, but he prefers to travel sixty miles at a stretch on the back of an old cayuse. He isn't even a "show me" Missourian. Some people are like that, you know. And you can't know them against their will.

Now I am a stranger in the city of Chicago, and I assure you not of sufficient importance to have my name in any part of a Blue Book. Deeply interested in this work, I, shortly after my arrival, selected from the notices in The Progressive Thinker, a Sunday meeting to attend. I chose that of Mrs. May Elmo, at 26 Van Buren street, and it is to her I would like C. H. M. to go if he visits the city. I have never witnessed a more perfect exposition of the art of psychometry.

I have no doubt that had the services of Mrs. Elmo, or any other reliable clairvoyant who loves the work for the work's sake, she could have done what the detectives failed to do; although no medium would seek or desire the work.

Would any person who had learned to believe in the Unseen as the Real wish to bound to the death a brother man or seek to avenge the murder of even their nearest and dearest? I think not. I can truthfully say this of myself, so it must be true of thousands of others. Perhaps here we have another reason for clairvoyance not having been brought to bear upon the Bedford murder mystery.

MABEL BURNHAM PACE.

What I saw in Broad Daylight.
Some three years ago I was called to a farmer's house to see his wife who was very sick with dropsy and heart disease. After examining her clairvoyantly and prescribing for her I went into the sitting room to be by myself. I saw a body of water, or rather a beautiful river and a boat crossing the river. Three spirits were in this boat, and I saw them take this sick woman, who was dressed in white, over this river. I knew she was not long to remain on earth. This was in June, and I saw letters before me, "September." She died September 9.

After this vision passed away I felt a strong influence come over me to go to the front door, a sash door that faced the South. There was a broad flat of land, low wet and swampy, some scattered trees, and quite a piece of timber. Smoke began to rise from the ground, and it was so dense that I could see it was the tops of the trees. This smoke cleared away and a blue flame of fire came out of the earth. All at once it disappeared and there were fifty or more oil derricks standing, pumping oil. I asked the farmer if there ever had been any oil discovered in that locality. He said, "Yes, way over on that hill there, five miles away, they drilled for oil and struck it and a good quality, but only a small quantity." Now I must have discovered the oil field. Now if there is any Spiritualist who will buy the land which can be bought for a low figure, I will do the square thing with him and agree to build a spiritual temple large enough to seat 5,000, and build it so it can be used as a fort in the future if it is necessary for protection, etc. An oil man has offered me a million for the land if I will prove to him it is a rich oil field. Here is a chance for some Spiritualist to make some money, and he must agree to help build the temple. I have a man to do the drilling by steam.

DR. S. C. MARKLEY.

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Here is another Object Lesson for Spiritualists everywhere to consider, illustrating a condition in our ranks that is most deplorable.

Is it not better to stand up courageously and face this sad condition, and critically examine it, and devise a remedy, if possible? Or should Spiritualists be like the ostrich, which, in case of great danger, thrusts its head in the weeds, thinking itself safe because it cannot see those who are seeking its very life? Refusing to see or acknowledge an evil does not mend it or banish it. No evil can ever be radically cured unless publicly known and exposed. Exposure must precede the destruction of an evil. A business concern in Chicago had been actually robbing people of thousands upon thousands of dollars, and would have kept on doing so if it had not been exposed and raided by the police.

Mrs. Laura M. Hyland, who wrote the following article, most skillfully played the part of detective, and learned the methods of the freak materializing mediums (who are not mediums in any sense), and was able to deceive the very elect—those who are honestly and sincerely seeking the truth. She deserves the gratitude of every honest Spiritualist in presenting to the world the methods of the slimy freak materializing mediums now infesting our ranks in all our large cities and also in various other parts of the country.

Every exposure made thus far has revealed the freak medium or confederate dressed in artificial togery. Talk to them about test conditions for a special sum of money, and they will reply as if honest:

"We are in the hands of our angel guides, and such offers, etc., spoil conditions. We can not produce the manifestations to order; we are under the control of our guides, who produce the materializations."

Let us work with one end in view—to rid Spiritualism of the freak materializing mediums, who are now polluting its fair garments and throwing doubt, even, over genuine manifestations by their methods of deception, which in many cases deceive the very elect.

Out of all this turmoil, confusion and deception SPIRITUALISM will eventually emerge, and convince the world of its great worth, truthfulness and grandeur. We should all continue to work for its redemption.

To the Editor:—Ought we not, as Spiritualists, to be ashamed of ourselves, to read such words? What do the outsiders think?

But better, or more appropriate words could not be coined in reference to the present state of affairs of Spiritualism.

What is the cause of battles?

Unclean conditions in some form; remaining for some one to see them, and be brave enough to try and eradicate them—hence the war.

Let the cry of Spiritualists be, "Peace! Peace!" But there can be no peace while it is steeped in the contamination as it is to-day.

It is the terrible experiences of the seekers of Truth; the unawakened, firm believers, and the awakened ones, that have brought about this battle. There are too many letters in The Progressive Thinker, No. 754, to give each personal attention; my communication to-day, no doubt, will be "rambling"; it is difficult to edit a paper for publication as it should be in a moment's notice, as this is written, having just received a copy of said issue.

Our good brothers and sisters, the believers, who defend the cause, mean well; it is their right to do so, and with all due respect to Andrew C. Dunn (a leading lawyer)—he may be acquainted with "legal" law, but he is certainly unacquainted with spirit law, or he would not confine his thoughts to paper as he did.

Let me beg of you, dear brother—or anyone else—if you ever have another opportunity, where a "spirit" will lead you outside of a cottage door, into bright light—for your own sake, for the sake of the anxious public, and for your beloved dead, find out, before you re-enter the house whether it is a spirit or mortal.

It is doubtful if you will ever have the manifestation (?) occur again, if the medium reads this, and you promise yourself to find out the truth!

Hold on to the form; take off the gauzy, illumined robes. Do your part—if you love your dead, you will do so. Be courageous.

Use the faculties which God has given you. The "cabinet doctor" will generally advise the circle (especially if there are strangers present) "not to be rough with the spirits, that it might kill the medium."

Of course it might—if one is rough enough; the "medium" or "doctor," one and the same, is going to protect herself.

To you, who call yourselves "believers," do you know what the word means? "One who believes."

Be a knower, not a believer.

Mark well, please, what I write in this letter. I am accountable for each word, and weigh it well before sending it to print.

First: I do not say that there is no such a thing as materialization; oh, no; if I was to deny such a beautiful phenomenon, I would indeed be grossly ignorant and unjust; but I do assert that there is no genuine materialized spirit form produced from the cabinet, in a public hall or private home, through a commercial medium.

Now don't get impatient, dear friends, and think of your experiences; listen to reason; reason is philosophy; philosophy—general laws or principles of science, and science is knowledge.

Let us feel kindly towards each other, and in loving tenderness relate our experiences; let us be gentle in our thoughts and attitude towards one another.

There is no achievement in being cynical—"it is too cheap!" J. T. McColgan, M. D., (letter in No. 754).

We are a brother and sisterhood, each one trying to do the best he can. We can do no more; but try, friends, to at least listen to one who has put in over twenty-three years of patient, endless searching for the truths of spirit phenomena.

Do not back such an experience of a few months' or a year's attending circles! I say it in all kindness, you have only been on-lookers—you must search within.

I have "sailed in the same boat," and my heart was broken, when any one said a word against any medium, until I became a public, and materializing medium.

It behooves many why Mr. Hale's offer of one thousand dollars has not been accepted; it is a good offer, yet the materializing mediums hold up their hands in horror at the thought that they should receive money for their "gifts." Tut, friends; Elsie Reynolds and I have done the same thing; we have shrieked in agony, on one occasion, when a Mr. Dobbin, of Sawtelle, offered either one of us fifty dollars for one materialized form, to be produced under test conditions, which he would strictly manage himself.

Many persons will remember that Sunday afternoon, after a grand and inspiring lecture by the well-known Prof. W. Bowman.

Mrs. Reynolds and I had our pride hurt beyond words, at the paltry fifty; yet we thought we did a good night's work in Sawtelle, if we took in eight or ten dollars, and produced from fifty to seventy "spirits."

Make the offer ten, twenty, fifty thousand, and it cannot be done; make the offer, for love's sake, for truth, and our dear departed ones, and it cannot be done.

Why? Because you cannot take hold of a materialized spirit, much as is said to the contrary. It can take hold of you, but you cannot touch it.

Why? Because there are spiritual laws which must be obeyed, just the same as civil, natural or divine laws.

Know those laws and you will understand.

Our worthy editor, in his article on Materialization, wrote well, save on one point, where he alluded to our "blessed Lord, materializing and showing his wounds to the doubting Thomas."

I am sorry that the name of our Savior has been brought in this "squabble," or his works compared to the commercial mediumship of to-day.

No doubt it was thoughtlessly penned, but with a good motive.

Do you think, dear brother, that our Savior would or could materialize through any of our commercial materializing mediums?

It is best to stick to our subject.

Jesus did many wonderful things, which have never been duplicated, nor ever will be; furthermore, he did not materialize through any medium, and if any spirit can materialize it will do so without the aid of mortal records of thousands of years show that much.

The Spiritualists claim universally that Jesus was the greatest medium that the world ever had; to that you will assent.

When Jesus materialized, did He not say: "Touch me not, for I have not yet ascended to my Father?"

He understood the Law of Spirit.

Now the question arises, if He was the greatest medium who ever lived, and He could not be touched, is it right to suppose or assert that the lesser lights can do more than the greater?

No! It is not the pride that is hurt, of a medium who refuses an honest offer of money for very Truth's sake; a pure worker will see no wrong, no offense.

Times innumerable have noted physicians and lawyers, and other professionals, been offered large sums of money for their services.

Do they get offended and cry "Bribery"? No! They are ever ready and willing to use their

skill and knowledge, for the benefit of the human race, and are proud of their success.

Just so should a medium be proud of her gifts, and use them well; are the others not gifted?

The Bible's authority for it.

Mrs. Reynolds, in the published letter, gave me this advice: "Don't let so many deadheads in your séances."

What do you infer from that? Is it not the almighty dollar in which she is interested?

Ask any public medium for a free reading or a free materializing seance, and again the hands will go up in horror. "What! Give their gifts away? No, sir! Money in advance."

And you all know it.

There is something wrong somewhere, and it is not with the one thousand dollar offer!

While I was a public materializing medium, and assisted Elsie Reynolds, Mrs. Annie Higgins and Prof. Broeske in cabinet work; gave public and private seances; went to private homes of reputable persons, times innumerable I have heard people declare and relate their wonderful experiences with their "spirit friends," in almost an identical manner, as many have related in their letters through The Progressive Thinker.

My heart has ached many a time; and many's the tear I have shed to think that I could be so ignominiously deceptive. Thank God, it did not last long.

One consolation was always with me: I knew what I was doing, that the time would come when I could expose it, and they could see that I was working ultimately for their own good.

I believe there has been but one other instance in the history of Modern Spiritualism, that another public materializing medium practiced the nefarious work; and then publicly denounced herself and her co-workers.

I will dare do anything to further the interests, better the conditions, to insure pure, high moral principles, or none at all. I did no more than ought to have been done; but, oh! how I suffered when I held the anxious ones in my arms, walked and talked with them, felt them tremble, listened to their sobs as they thought they were embracing a spirit mother, sister, wife, brother, father or husband.

Don't talk to me of agony!

If ever I suffered the tortures of the — it was on the nights when I held the seances.

In private homes, I've seen mothers and fathers weep, as they thought their little ones came from the spirit world, and talked "baby-talk" to them. Dear God! how often I came near breaking down. But it was not yet time. I did not know enough.

I did not know how to give a seance under strict test conditions; for months I waited and an opportunity came. I was satisfied; I knew enough, and exposed it.

It took strong courage, but I did it.

No! It is no criterion that because I was a fraud, therefore all are frauds! No! No! But watch, watch, watch!

Would you do what I have done in order to get the truth?

I doubt it.

I would ask no greater blessing than to see genuine spirit manifestation. I use the word "genuine" because it is conventional, but erroneous. Spirit manifestation is sufficient.

If Mr. W. W. Aber, of Kansas City, is so confident of his powers, how merciful to the spirit world and Spiritualists it would be if he paid California a visit.

I hold myself responsible for this remark, that there is not a genuine phenomenal medium in Los Angeles, and I doubt if there is one in San Francisco.

I know nothing of the Eastern mediums; we have trouble enough to take care of our own.

Can Maud von Freitag read one folded or sealed ballot, or get spirit rappings under strict test conditions?

Can George Brower get one typewritten spirit message or produce a spirit form?

Can Elsie Reynolds, Annie Higgins, Mrs. Feaser, Ethel Crindle, Henry Broeske or C. V. Miller, of San Francisco, or any other materializing or phenomenal medium produce spirit manifestations?

They cannot. I am willing to pay the penalty if the accusation is not correct.

I know, and they know that I know.

Next week I will give a list of spirit names, through The Progressive Thinker; they may set some people to thinking.

J. T. McColgan, M. D., in his letter May 7, says: "These people who confess to being guided by such a transparent humbug as Elsie Reynolds, would be very poor judges to pass on a genuine materialization."

Also: "A materializing medium who cannot produce phenomena in a light strong enough to allow the ready detection of masks and disguises is either not sufficiently developed to give public seances or is a fraud."

There are thousands of persons, friends and foes of Elsie Reynolds, who will in all truthfulness say that no medium uses a stronger light for her "spirit" manifestations than does she.

It is very possible that Mr. McColgan never attended any of Mrs. Reynolds' seances.

Hardly any of her work is done in total darkness; most of it in bright light, as light as a lamp, unshaded, and turned high can make a room.

There is no one braver in using strong light, and

all persons will acknowledge that, who have attended her seances, than is Elsie Reynolds, and yet, Mr. McColgan says she is a "transparent fraud."

What kind of a judge would he be, between the real and unreal?

The idea that is prevalent that in holding seances in one's own private parlors, in their own homes, where there is no earthly chance of a confederate slipping in, no doors to open noiselessly, no cabinet prepared, or brought by the medium, is a safeguard against fraud.

This is a wrong impression, for, if you knew as much as the medium does, she or he would not visit your house in order to hold a seance.

For the benefit of those who depend largely on these private affairs, let me tell you of one which I think will be of some interest.

In this little town of Sawtelle no man is held in any higher estimation as an honorable and upright citizen than is Mr. Howard, engineer of the city water company.

He has been for many years a firm believer in "spirit" phenomena, sparing neither time, trouble, nor expense to have all mediums who visited Sawtelle come to his house and give private seances.

On many occasions he has invited me to do the same, offering fair pay; on all occasions I refused, which he will verify.

Why? Because I had too much respect for him and his wife.

Imagine, if you can how I felt when they used to tell me of the heavenly joy he experienced when Mrs. Reynolds held a seance at his house (which was quite often) and the intense pleasure he and his wife experienced when they could "talk and see their little ones from the spirit world."

I could endure it no longer, and on one occasion I did accept his urging invitation and held a private seance in his house, in a humble, honest room, where their own little cabinet, which they had put up, using after a hard day's work he and his wife and remaining children sat nightly, hoping in patient hope, that his little ones would come, as he had been told by different mediums that they would do so.

No door was near the cabinet, confederates were out of the question; the cabinet was nailed cross-wise in a corner.

His wife, himself, two gentlemen friends of his, and his children were all that made up the little, anxious, earnest circle.

I entered the cabinet and "went into a deep trance;" several "spirits" appeared, one a tall man, and Mr. Howard shook the "spirit hand" heartily and talked of affairs that only he and this dear "spirit" knew.

Other "spirits" came, his and her mother, aunts and friends; then his three little "spirit children" came, whom he recognized as he surely did the others.

Two of the little spirits were no higher than his knee, the other was in long clothes; two were able to lip "baby-talk," the three appeared at one time, and one approached his knee; he felt the little face and hands, and after a while it dematerialized at his knee, while the other was still standing in the entrance of the cabinet; he was sitting some six or seven feet away from the cabinet.

How happy he and his wife were; how they enjoyed the little baby talk.

Heavens! I was those three little tots.

You may ask: How could I be three? How could I be at Mr. Howard's knee, and in the entrance of the cabinet at the same time?

That is one of the points where the clever trickery predominates.

I got pity the poor parents who are thus deceived! I was his tall gentleman friend, whiskers just as he wore them, and as Mr. Howard recognized.

I told him that I was. The heart-broken father and mother would not believe it.

He told me he would give me twenty dollars if I would come to his house again; and again produce his little ones, just as he had seen "them" that night.

I told him to keep his money, as I had done on other occasions, but I would produce them exactly the same.

Still he would not believe it.

The appointed night came and so did his "three little baby tots," from the "spirit world;" the one came to his knee again; he was patting the "little face," and it was about to dematerialize, and I called for a light.

It was quickly produced.

Heaven pity him! There I was at his knee, his hand still on my face; the other little one was standing in the entrance of the cabinet as before.

Not one word was spoken.

He arose and went in another room, and big, brave as he is, he wept bitterly.

Oh, God! How can some people follow that unholy, cursed work for a life-time!

Hearts of stone they must have.

For years Mr. Howard and family had been firm believers. Elsie Reynolds had been to his house time and again, only to half-erase the poor man and woman, for her miserable lust for money.

This is only one instance.

But I have already imposed on the editor's kindness, for space, and I thank him sincerely.

Some day "The mists shall roll away."

Barnestly yours,
Sawtelle, Cal. LAURA M. HYLAND.

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WORLD GROWING BETTER.

A Higher Standard of Morals is Demanded.

The question is often asked, and its answer is subject to debate: Is the world growing better? There are many events and expressions which go to prove that relatively the world is growing better.

If we take the reports of immoral acts as published in the press we might be led to the conclusion that the world is becoming more immoral. But we must consider that population is increasing at a rapid rate and facilities for the publication of transpiring events have grown with even greater rapidity than population. The telegraph, by means of which the various portions of the world are brought together and events transpiring at various points made known to the world over in but 70 years old, as the first line constructed in the world was laid in 1855, and was but 13 miles long. The Morse system, though brought out the same year, was not adopted until 1851, so that the practical use of telegraphy is but half a century old. Prior to this the means of communication was by the slow methods then in vogue; and half the world might be dead and buried, and forgotten where the tragedy occurred, ere it became known elsewhere. So that the publication of occurring criminal events must not be taken as an evidence of increasing immorality. Rather must we look to the public sentiment as manifested on a large scale, as expressed by the body politic, as evidenced in social intercourse, as presented in those societies from whom we

derive our standard of morality, the churches and orders whose character is established. In these bodies there is a growing liberality that reaches beyond the standard from which they have for centuries drawn their inspiration, the Bible.

Expressions of church dignitaries are too frequent of late years not to convince any one that the lines by which they have been held are expanding and binding. What was heresy a century ago is now looked upon as progress. Even the Roman Catholic church, the last to yield to the spirit of the age, is becoming more liberal. The present pope is the most liberal-minded of any increasing at a rapid rate and facilities for the publication of transpiring events have grown with even greater rapidity than population.

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A Genuine Materializing Medium.

In the controversy over the Hale-Cherry offer I am moved to remark that should Mr. W. W. Aber, 3422 Tenth St., Kansas City, ever be induced to take up the challenge, he could certainly deliver the goods. I have since 1902 made an exhaustive investigation of Mr. Aber's mediumship and I am free to say that I have learned more through this one medium than I had by ten years' careful research through the organisms of many other psychics. Mr. Hale, Cherry, et al., make the common mistake of presuming that because they have been so unfortunate as to meet with one or two fake mediums that ergo all mediums are fakes. A grave mistake that, and most lamentable. Nothing could be more illogical; not to say more unreasonable, than a generalization so sweeping. As well might one say, "All doctors are frauds," or "all lawyers are rascals," because he had been taken in by some quacks and shysters.

I regret to see that Mr. Hale goes so far as to intimate that Mr. Aber has hired confederates to write articles in his favor, etc. I know that this is absolutely false. Mr. Aber is a very poor man in fact, hardly makes a living; then how could he hire anybody? It takes money to do this. I have been attending Mr. Aber's seances for two years, and have always paid my way. Mr. Aber has never offered me any compensation, nor would he permit me even to attend his circles free of charge; nor would I ask it. The laborer is worthy of his hire. Neither he nor any other man could hire me to write anything that I did not know to be true. Now, I do know that the phenomena of materialization as presented through Mr. Aber is absolutely genuine. I am as sure of it as that I am now writing these lines.

I know it to be a fact, because forms appear which are fully recognized by the sitters present as relatives and friends who have disappeared from this plane of being. I certainly did recognize and fully identify my father and three brothers. I know that I was not deceived, could not have been deceived about this thing. They gave their names, and related a number of facts known only to me alone, and further I recognized them by certain well-marked peculiarities and characteristics. I have repeatedly verified these observations under diverse circumstances. Mr. Aber could have known nothing of these things, as I was a total stranger to him and the whole circle at my first visit. I am quite sure that no man could have gotten up a simulacrum of my aged father that would have imposed upon me for an instant.

Even granting that such a thing might be done, could this simulacrum have conversed with me, and mentoped facts known to no mortal there save me alone? I say, impossible! But not satisfied with all this, I devised numerous mental tests, which were responded to satisfactorily, absolutely proving the truth of spirit-return through materialization beyond all possibility of cavil or dispute. If any reader of this great paper should happen not to know what is meant by a mental test, I shall take pleasure (in a future number) in describing my method of applying same, which is infallible.

But to resume. At one of these circles, I conversed familiarly with one of my brothers for some minutes; then even while he was still speaking, saw his form slowly shrink together, become hazy and nebulous, and sinking through the floor, melt away and disappear by degrees until all was gone, except the head, which rolled over on the floor until it was almost in contact with my left foot, when it also disappeared instantly. This was all in a good light; and this form was fully recognized, had been talking to me, had his hand on my shoulder in fact when the peculiar change was observed, which always precedes the disintegration of these forms. This change is instantaneous; the solid and substantial form becomes unreal, vague and shadowy; seems to shrink together, to grow smaller, crumbles, melts away, then sinks through the floor, and is gone.

How is that to be explained on any theory of fraud?

I have seen these forms rise from the floor in various parts of the seance-room, slowly taking form and substance, walk about, write, speak and in short do anything that any human being could do in the limited time in which they were permitted to remain with us. And I have repeatedly seen them disappear in the same way, in reverse order. How is it done?

On one occasion a form rose from the floor almost at my feet, and grew before my eyes into a tall, hand-

some, well-dressed man, who at once asked for pencil and paper. Being provided by a stranger, who had only arrived that evening, and had brought a tablet for the purpose of taking notes, this apparition quickly wrote three pages, writing with such amazing rapidity that he seemed to be simply drawing straight lines across the blank page. The writing was completed in much less than a minute, and I could not have believed that he had written anything at all, had I not actually seen and read the writing myself. It proved to be a short essay upon conditions of the spirit-life, etc., and was well written, grammar, orthography, punctuation, alignment, etc., being correct.

Mr. Aber has often gone into private homes, where every precaution had been taken to render deception impossible, and under these circumstances the most brilliant phenomena have occurred. This I know to be a fact, and there is no escape from the conclusion that these materialized apparitions do (as they say) actually represent entities, who once walked the earth in fleshly vestments, except to fall back on the "theory and impotent" (and now entirely discredited) theme of magic. If there be such a thing as magic—the magic that was believed in by our forebears, then this might explain it, but what intelligent mind to-day could accept such a theory?

I wish here to relate a striking test received by a young friend of mine, reserving my own personal experiences for a future article, as this has already reached the limit. Mr. E. is a pronounced skeptic, seemingly almost proof against conviction. Having heard of Mr. Aber, he desired to attend some of his circles with me. In January last we visited the circles, where E. carried his skepticism to an almost absurd degree, saying that he "came just to show us how it was done." But he hasn't "showed" us yet. He admitted that his friends came to him, that he recognized them, etc., yet he refused to be convinced. He said: "The phenomena can't be genuine, because there isn't any spirits, you know." He thought it might be necromancy, only he didn't believe in that either.

At the last seance, an old and intimate friend came to him, giving his name, which I will call X. Now X. had some time previously removed to a distant part of the country, and E. believed him to be still alive. In fact, he had received a letter from X. only a few weeks prior to his visit to Kansas City, in which X. had said that he was in good health, and E. had heard nothing to the contrary. So when this form presented, claiming to be X., my friend said at once, "There must be some mistake. I know that X. is still alive." But the form still persisted that he was X.; that he passed away a short time after the last letter to his friend E. So the matter stood, E. returning home next day. He immediately wrote to his friend X., but received no reply from him, nor was the letter returned. But some time afterwards E. had a letter from the wife of X., in which she confirmed the truth of the statements made by the form at the Aber circle. X., while still apparently in his usual health, had a few days after his last letter to E., been seized by a sudden illness, which hurried him to his grave.

All this is the simple truth, capable of verification. Mr. E. wishes his name suppressed for the present, for fear of persecution by his ultra-orthodox neighbors; therefore, I have not mentioned it, nor that of his friend, but Mr. E. will answer any letters on the subject which may be addressed in my care, he being a near neighbor of mine.

My wife had a very similar experience, which was related in a lengthy article on psychic phenomena which I contributed to the "Medical Brief" (Vol. XXXI, No. 8), and which was reprinted in the Dallas News and other papers.

Of course the skeptic will say that the medium got these facts from the "Blue Book," or from the sitters' subliminal consciousness, etc. But what about the exact resemblance to your departed friends in form and feature, which is often noted even the minutest characteristics being faithfully portrayed? How about the appearing and disappearing of these forms, which are one moment solid and substantial and the next melt into the very air? Can these things be done by fraud? If so, I would like to know something about that particular species of fraud that can produce such effects. Let some good anti-materialization brother rise and explain.—It seems to me it would make "mighty interesting reading."

Spiro, I. T. F. E. BURGEVIN, M. D.

In Reference to Mediumship and Its Effects.

In response to a request for information as to the effects of mediumship, published in the Spiritualist papers, data have been furnished the writer relative to 47 cases.

The different phases of mediumship covered by these data are represented as follows: Clairvoyance, 23; clairaudience, 19; inspirational speaking, 19; trance, 18; raps, 7; psychometry, 6; personation, 3; painting and drawing, 3; table tipping, 2; singing, 2; visions, 2; fire test, 1; materialization, 1; invention, 1.

Of the cases here referred to, the data in five are incomplete.

Only two out of the whole number state that mediumship was injurious. One correspondent, however, cited four instances in which the results were declared to have been disastrous, as follows: Two became insane, and two committed suicide. Unfortunately, no means of verifying these statements was given, so that they cannot be considered.

In one case (that of a private medium for trance, clairvoyance, clairaudience, raps, automatic writing and inspirational speaking) it is averred that the exercise of mediumship has had no effect whatever upon the medium, except a brief period of weariness immediately following.

In four cases, some benefit is claimed.

Thirty-nine cases report decided benefit.

It should, perhaps, be stated that the writer has accepted the testimony of mediums themselves, where susceptible of verification.

If it could be demonstrated that the evolution and exercise of an individual's psychic powers destroy his integrity, endanger his sanity, weaken his will, memory, or judgment, reduce his vitality, render self-control more difficult, impair individuality or otherwise injure or weaken him, his testimony might be properly considered incompetent. That proposition, however, has not been established, but is directly controverted by the results of both observation and experience as herein hinted.

No one should be better able to estimate the effects of an experience (especially if subjective) than the individual who was subjected to it. Who could know a medium's condition—physical, mental, moral and spiritual—prior to his mediumistic experiences—better than himself? Then, unless his judgment is biased, his mental vision clouded, or his moral nature perverted, he can accurately determine the effects and certainly is fully qualified to testify in his own behalf.

If he has been harmed, or if he has known others to have been injured by mediumship, it would seem that the highest and most sacred moral and benevolent considerations would lead him to so state. Under such circumstances, silence could offer no reward, other than the avoidance of a publicity that might be painful.

On the other hand, the allegation of imaginary benefits could win no reward, so that to impute to the medium a desire to misrepresent in that way is gratuitous, unwarranted, unjust and prejudicial.

Mind Is Nothing But Motion.

Some of the lower animals don't get their eyes open till several days after birth. There were some subjects to which the ancients never got their eyes open. The mind is one of these. On this subject especially the modern research has made great advance.

It is now clearly known that mind is nothing but motion, the motion of the brain; in the same sense that wind is nothing but motion, the motion of the air. The latest psychological science demonstrates this, and the developed progress is already being taught in some of the leading universities. A large double volume gives the full detail. It can only be summarized in a brief article.

As a foundation principle, it makes the unit atom a person. Science long since proved that matter is not inert; that each atom had an intelligent, unerring faculty of selection, and will-force of execution. Chemistry also demonstrates that it contains all the elements of life. This knowledge has justly formulated a personality for each separate atom. There are about eighty varieties of primal matter so far known, and of the yet unknown it is not estimated how many. It is known, however, that the unknown are the smaller quantities.

The single primal personality has, comparatively, but little strength. The simple molecule has more. The larger one has still more. When these combine and form a mass the strength increases accordingly. Also the variety of expression increases. As the mass increases till it reaches the man size the variety of expression becomes almost infinite. It expands till there is thought, reason, imagination, fancy, instinct, intuition, conscience, etc., etc. These are terms of convenience, all expressive of nothing but motion; all expressive of nothing but law, for it is proven that mind and law are the same.

In man the intelligence is centered in the nerve system, the brain being its seat. The ends of the fingers think as much as the brain proportionately with the amount of nerve substance in them.

Every one knows the force of habit, its law, its power. It persists with the strength of nature. This point is the leading feature in the educational reform. It emphasizes the great importance of forming the child habits right. That which is done from habit is so easy, and if the habits are right all of life's accomplishments are greater and pleasanter. It is a simple thing to experiment with the thought wave. Change the posture of the body from reclining to standing, and the thought will be changed. Play and work have their special thought waves.

There is here an inevitable conclusion that the soul is not an entity, in the sense of a substance, but is rather the combined character forces of the whole man.

Chemical action is the substratum principle of all objective phenomena. Instinct is the origin of mind.

cause its facts are millions of years old;

but some of my Spiritual brethren overlooked the principle I laid down as undeniable, that "a fact is a million years old as much as a fact as the occurrence of to-day; but the latter asks for its verification, old or new."

I heartily agreed with those spiritual philosophers who maintain that a present-day revelation from a spirit world is the demand of this age—if there is such a demand.

What kind of science is it that would refer the investigator to the testimony of witnesses as a substitute for demonstration? The philosophical Spiritualist himself requires more than this.

How many Spiritualists—today—believe the story written by Henry Hudson himself, June 15, 1609, with his own hand? Hudson was noted as a navigator, but weak on "mermaids." I will give the account verbatim as I liter-

atim:

"All day and night clear sunshine. The wind at east. The latitude at noon 75 degrees 7 minutes. We held westward by our compass 13 leagues. In the afternoon the sea was assuaged, and the wind being at sea we set sail, and stood south by east, and south southeast as we could. This morning one of the company looking over board saw a mermaid, and calling up some of the company to see her, once more came up, and by that time she was close to the ship's side, looking earnestly on the men. A little after a sea came and overturned her. From the nautilus upward her back and breasts were like a woman's, as they say that saw her, but her body as big as one of us. Her skin very white, and long hair hanging down behind of colour black. In her going down they saw her tail, which was like the tail of a porpoise, speckled like a macrell. Their names that saw her were Thomas Hilles and Robert Rayner. There has been much discussion over the mermaid. One eminent author, Dr. Asher, said it was "probably a seal."

An author in our own day: "I much prefer to believe in the mermaid on account of the sentiment!"

The past few months "there has been much discussion over," not mermaids—we've passed that, but over "materialized spirits." Doubtless Barnum would have paid handsomely for one healthy long-lived mermaid, one with long hair hanging down behind of colour black. Mr. Cherry and his friend offer \$1,000 for one materialized spirit, not for one materialized witness. Witnesses come cheaper. The halcyon days of mermaids and the "materialized" are gone forever!

Brief notes concerning a few of the cases follow, the subject being indicated by a number.

No. 2 has "heard voices" since he was five (is now 69), and declares they have never deceived or misled him. Has been a public speaker for thirty-six years, and credits spirit control or mediumship with all that is good in his life.

No. 5 was cured by mediumship of using profanity, slang and tobacco. Is a public medium.

No. 9 has been an active medium for fifty years, and says that for the past forty-five years he has not experienced a day's illness. He also says that of the numerous mediums with whom he has been personally acquainted he never knew one who had been injured by it.

No. 13 has been a public trance medium forty-six years, with the most pronounced benefit. The information in this case is supplied by a relative, who is not a medium.

No. 19 has been a trance medium for more than thirty years, with good results.

No. 28, clairvoyant, trance, etc., for twenty-five years. Health excellent, but the exercise of mediumship and financial failure seem to have gone together in this case. "The data, however, fail to show anything beyond a coincidence in this."

No. 29, thirty years a trance and inspirational speaker. Good health, and no bad effects.

No. 30, a medium for various phases during forty-six years, has suffered in health at times by contact with "vicious spirits." Her memory has been slightly impaired, and formerly was subject to periods of mental depression.

No. 32, after a mediumistic experience of ten years, is greatly improved in health, and otherwise benefited.

No. 34, for twenty years a medium, has good health and declares his mediumship of direct benefit—semitrance, clairvoyant, inspirational speaking, personation.

No. 40 claims to have been a medium since 1828, during which long period of time he has exemplified many different forms of the phenomena including materialization, with good effects.

No. 44, for more than twenty years an inspirational speaker and magnetic healer, with unvarying good effect.

No. 45, an inspirational speaker, test medium, psychometrist and healer for more than thirty-five years. Results beneficial.

No. 47 is a remarkable case. Before he became aware of mediumship the doctors pronounced him a victim of consumption and doomed to an early grave. A "developing circle" cured that ailment entirely, and he has ever since been strong and well, and has been a trance medium forty-seven years. His mediumship is highly prized and considered of the greatest good.

My thanks are cordially extended to those who kindly took the pains to write, and I hope in the future to accumulate data covering at least one thousand cases.

WALTER P. WILLIAMS.
334 Eleventh St., N. E., Washington, D. C.

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IT IS NOT DEAD.

Have the Churches Captured Spiritualism?

We sometimes hear talk about "the decline of Spiritualism—the absorption and death of our cause," which is only a freak of fancy. It is dead, but it has never died, but is as much alive as it ever was and able to take care of itself, and under the guidance of wise spirits who know what they want and understand what they are doing. It has had many obstacles placed in its pathway; many erroneous teachings and practices to overcome; prejudices and customs to impede its progress.

We often hear it said, "The churches are trying to capture and absorb Spiritualism." We are glad to know it, and hope they may be eminently successful. It is a good thing to absorb and a valuable prize to capture, and there is plenty of it for all the world, and we hope they may capture, appropriate and utilize all they can find of it. It will be and has been a great help to them in various ways. Do let the churches capture Spiritualism in abundance, and it will be finally discovered that Spiritualism has captured and absorbed the churches.

There is much of error promulgated and propagated in the name of Spiritualism, and this has always been done since the beginning at Hydesville and Rochester, because it requires many years for some people to become emancipated from errors previously acquired. These errors belong to individuals who express them, not to Spiritualism, per se, which is the opponent of any and all errors and false practices of every kind. It contains truth only.

The church authorities deny the genuineness of spiritual phenomena—attribute them to the devil, or explain them on other hypotheses than the return of spirits. The facts are not investigated, but forbidden. They believe in future life but make no effort to prove it—accept spirit phenomena alleged to have occurred in past ages, but will not accept the demonstrated facts of such things now, nor believe living witnesses of them.

Modern Spiritualism has been the avowed opponent of the churches, and they have stood in antagonism to it; nevertheless, it started in the church, in a Methodist family, and its greatest champions are and have been converts from the churches. It does not interfere with church life, but aims to convert individuals to its principles, facts, philosophy. Its remote purpose is to destroy old religious systems by

its appeal to and influence upon individuals. Some churches and orders have disintegrated in the last half century, and this presages final victory.

The N. S. A. is what some Spiritualists want, and they are free to have it. It claims to be a religious body on equality with other religious denominations and wants to be so recognized; and it is well equipped to convince the world that it is a religious body. It has a creed; a religion based reverently on Scientific Theism; a ministry; pastors; missionaries; officers; communion service; invocations; christenings; reverence; sacred consecrations; and a code of moral ethics in the golden rule, quoted from the Holy Bible.

They who are best pleased to hug a delusion, even though they know it to be such, must retain their fond idol. It may appear that the churches have captured Spiritualism by the many false doctrines saddled on it by speakers and writers who are doing more to retard its progress than to aid it. This cannot be avoided. Some folks are ignorant in some particulars, no matter how intelligent they are supposed to be. Knowledge, the true savior, has no compromise with ignorance nor error; it scorches unsupported belief; it risks no favors of theology.

The casual observer may conclude that Spiritualism is amalgamated with popular religion, judging from what many Spiritualists are saying, doing and writing. The observer should bear in mind that the host of Spiritualists are made up of people from all classes, orders, sects who join our ranks bringing some of their errors which they undertake to propagate, and this causes some turmoil and conflict. This very fact is proof of freedom, liberty, tolerance, equality, unity in fundamental Spiritualism. There is some chaff, but good wheat is there also. There are counterfeiters, but the genuine coin exists in abundance.

Spiritualism is an inexhaustible theme of discussion on an unlimited variety of topics; and the heterogeneous character of its adherents is such that no man or set of men can lay down any laws for the government of the whole body. Each one governs himself or herself. Spiritualism has prestige enough for its own needs, and we will let the wise spirits run it who are the most competent leaders.

"Poems of Progress." By Lizette Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love the spiritual. Especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.

WEAKNESS OF WITNESSES

Testimony in Its Relation to Spiritual Phenomena.

As it is my purpose to do my fellow beings all the good I can, especially those who are not of my way of thinking, I will prepare a few articles for The Progressive Thinker on "The Weakness of Witnesses."

Is there a religion which has not attempted to substitute the "testimony of witnesses" for demonstrated fact? Has not Mormonism had its "Golden Plates" to prove its claims divine—according to the testimony of witnesses? Has not the Catholic church a host of witnesses to back its miracles? Have not excavations and discoveries of ancient manuscripts settled forever the divine origin of the Bible?

That black blot of human life, witchcraft: Have not multitudes of "witnesses" sworn away the lives of countless thousands?

Has there ever been a delusion which has not had its army of witnesses ready to seal their testimony with their blood?

As a rule, those people were honest, painfully honest.

Dallas Lore Sharp well said: "Allowance must be made for false seeing and the temperament of the observer. One's interpretations are matters of nature and of constitution sometimes. The facts I must see with the eyes of my neighbor; the meaning of the facts I can see with no one's eyes but my own."

Witnesses have their place; but to rely upon them, instead of demonstration, is a mistake. The attempt to hinge Spiritualism upon the "testimony of witnesses," by some of its writers, is the weakest thing in its history.

Why should any Spiritualist make the mistake of supposing that science itself rests upon so shaky a foundation as "witnesses"? Many of the writers upon Spiritualism are agreed that "science is to know," is based upon classified knowledge, undeniable facts, imperishable truth. All that witnesses can do is to encourage investigation, incite others to know for themselves. To suppose that science has no stronger foundation than "witnesses" is to remind us to the Dark Ages, when it was customary to "prove" absurdities by the testimony of witnesses—especially if the witnesses swore to the truth of their stories. All that witnesses can say that mathematics, which is an exact science, could not exist without witnesses; or that the science of geology could not be established without witnesses—be-

Spectacles a Thing of the Past



GENERAL SURVEY.

THE SPIRITUALIST FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of your articles.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy for insertion in the paper be in type. Requirements being, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do this we are generally obliged to cut down all items to a certain length. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE. that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES. of your poems sent to this office, for they will not be returned if we have not space to use them.

ANNOUNCEMENT.—Harrison D. Barrett is located in Syracuse, N. Y., for the months of April and May. He will be pleased to fill week evening engagements within easy distance of Syracuse upon reasonable terms. Address him at once for dates and rates. Send all notices to Harrison D. Barrett, P. O. Box 462, Syracuse, N. Y.

The Mississippi Valley Spiritualists' Association, which annually holds its session in Clinton, was organized and incorporated November 21, 1882, as the "Iowa Conference of Spiritualists," and on the first day of April, 1888, the corporate name was changed to "The Mississippi Valley Spiritualists' Association." The remarkable growth of the association necessitated the change in name as it has reached out from a purely state organization until it takes in all the states of the Mississippi valley and bids fair to cover the entire American continent with its influence.

Geo. W. Crawford writes from Larned, Kansas: "I feel that I must write you the appreciation I feel for The Progressive Thinker. I have only been a Spiritualist for little over a year, but I have been reading it since the first issue. The Progressive Thinker has taken the lead in the paper I take. We have with us the Harpeth Brothers, two excellent mediums. This is their second visit to us, and interest grows. W. Harvey has the trumpet and partial materialization phases, and the demonstrations obtained are truly remarkable. He sits under strict test conditions, and his guides will not allow you to mention any of his mediumistic names, but the spirit must give their names themselves. At the close of the seance his guide allows a match to be struck, and all can see the trumpet floating. Otis, who is but sixteen, has the full form phase of materialization, and many have recognized their departed friends at his seances. We placed a ring in a closet, and he took it out, his coat sleeve to his trousers, and his trousers together, and manifestations were on just the same. This was not in a room of their own; but at the home of a skeptic in our city, Lawyer Cline. If Mr. Allen should succeed in getting a thousand dollar materialized form, that would not convince me or others of their reasoning powers of their dead, but the medium had not tricked him. The Harveys will be with us two or three weeks longer. Anyone desiring their services may reach them by addressing them in care of me, Box 422 Larned, Kansas."

An account of a phenomenon observed in a girl of 12 residing at Vladikavkas, in the Caucasus, Russia, has been communicated to the Novoe Vremya. The girl, a daughter of a workman named Luba, is stated to be every object which she approaches begins to move. If she goes near a dresser with plates upon it they begin to dance, washing hung on a line flies off it, a bottle standing on a table is raised in the air, and falling down, is broken in pieces, and stones lying on the ground say on the air and fall again. The girl is perfectly healthy and laughs at the occurrences called forth on her approach. No one can explain them, although a number of doctors and professors of physical science have been consulted. The child's parents are very poor, and wish to send her out to domestic service, but she always loses her place owing to the assertion of ignorant people that she is possessed of a devil, and that she should be sent to Father John of Constand, in St. Petersburg, to have the demon exorcised. At present the means are being collected to send the child to St. Petersburg in order that her marvelous magnetic powers may be examined by medical authorities.

The Vermont State Spiritualist Association will hold its next quarterly convention at Opera House, Barre, Friday, Saturday and Sunday, June 17, 18 and 19, 1904. The management have secured Dr. B. F. Austin, of Geneva, N. Y., a very able speaker; Mrs. Edie L. Webster, of Lynn, Mass., one of the best test mediums on our platform; the well-known state speakers, Mrs. Abbie Crockett, Mrs. Emma Paul, and Alonzo Hubbard, Mrs. Sarah A. Willey, and Mrs. Ida Lewis. All are invited and it is hoped that they will all be present. Great effort will be made by the management and the local society to make this convention one of the best ever held in the state. A rare treat may be expected. Address and send a helping hand to A. F. Hubbard, Barre, Vt., president; Don H. Chapman, Cambridge, Vt., chairman of board of managers; Miss Anna Leonard, East Calais, Vt., secretary.

Prof. R. S. Ray, the well-known medium, writes: "There are a number of so-called mediums claiming to receive messages from my little boy, Robbie, who has recently passed to the spirit life. I am writing to you to let you know that such messages are not true, as they come only to Mrs. Ray and myself. He manifests in our home and nowhere else. Such pretenders are detrimental to the cause of Spiritualism."

Mr. Aber has returned from his successful trip to Chattanooga, and will resume his seances at his residence, 3422 10th street, Kansas City, Mo., on Monday, Wednesday and Friday evenings.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

to the beautiful truth of Spiritualism which should be held sacred. Please do not cause our angel friends pain."

Odessa, Russia.—A tale comes from Liebislo which once more illustrates the superstition of the Russian peasants. Liebislo is a village in the province of Poltava, little Russia. There dwelt a girl, Aleksina Petrovna, whose extraordinary beauty was almost supernatural, so her neighbors decided she must be a witch. They more easily reached this conclusion because all the other women in the village were jealous of Aleksina and because she was affected with a form of cataplexy which often caused her to fall into a state of unconsciousness from a trance recently the girl hysterically declared that she had been horrified by the sufferings of the Russian soldiers at Port Arthur. Among them several reservists from the province, Aleksina avowed they were dying from cold, hunger and neglect. The soldiers, indeed, all the villagers, became greatly excited and went to Petersburg to learn how close the girl's vision showed the truth. The War Office informed them, necessarily, that the czar himself was no happier than the troops at Port Arthur. Thereupon the people of Poltava decided that the woman was verily a witch. They took her from her home, they stripped off her garments, they bound her to a horse's tail. Lashing the brute to fury, they dragged the poor girl over rough roads, under its pounding hoofs, until death released her.—Examiner, San Francisco, Cal.

H. F. Coates writes: "May 22, both afternoon and evening a very large audience greeted Moses Hull at Kenwood Hall, 4008 Cottage Grove Avenue, where he lectured after the Church of the Spirit Community. Many of the orthodox belief were present who were surprised to learn that their Bible contained our evidence of the continuity of life, and the ability to manifest to their earthly friends. Mrs. Pierce sang a solo, entitled, 'Face to Face,' which was very much enjoyed. Miss Croley came in for her share of the applause, and during two instrumental selections. We trust that Mr. Hull will favor us with his presence again in the near future, and long may he live. Sunday, June 6, Dr. J. H. Randall will lecture for us. His subject will be 'The Science and Philosophy of Materialization.' The doctor is a very able speaker and the subject of materialization is one which has excited many a debate. Mrs. Carrie Crawford Pierce has been engaged to sing each Sunday night in the future. Our hall will be open all summer."

L. H. Kingsbury writes: "The May Hop and Leap Year party, given by the Ladies Auxiliary of the Rising Sun Spiritualist Mission, at their hall, 378 E. Western avenue, Saturday evening, May 1, was one of the grandest events of the season. The crowning feature was the musical program, followed by 21 selections. Supper was served to almost 200 people, and it was voted a very fine affair, and great credit was given the ladies of the Auxiliary for the care they exercised in arranging all details. Fully 600 people enjoyed the affair, and in their praises of the fine time they had, the evening was an entertaining feature of the hall was the vocal and instrumental selections by Prof. Lowry's colored trio, during the intermission which kept every body in good humor. The Ladies' Auxiliary has come to stay and have arranged for a grand entertainment and festival on June 18, and are also arranging for an outing July 1. The next benefit dance of harmony will be at the home of Mr. and Mrs. Drullinger, 33 Bowen avenue, South Side, Thursday, June 9. Another treat in store for us. Don't miss it."

F. F. Stowe writes from Lockport, Ill.: "Mrs. S. E. Pemberton, of Peoria, Ill., one of the very best of trumpet mediums, is spending a week at my home in Lockport, giving private sittings during the day, with a public seance in the evening. Lockport has never had any demonstrations of the kind before, and it is wonderful the interest that is being felt here. More are coming than can possibly be accommodated, and many have to be turned away. Appointments are already booked for three days ahead. There is nothing that will interest people so much as the genuine demonstration of this phenomenon, and that can only be done by a good medium."

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Island Lake Camp Association wishes to open correspondence with good trumpet and table-writing mediums. Address N. P. LaGrange, secretary, 84 B. Montclair street, Detroit, Mich.

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Robert Schnur, secretary, writes from Rockford, Ill.: "The district circuit of northern Illinois and southern Wisconsin Spiritualists will hold a three days' grove meeting, June 24, 25 and 26, at Harlem Park, Ill., two and one-half miles north of Rockford. Many prominent workers from different states will be present at this meeting." Harmonies will be given by Mrs. M. A. LaGrange, and a piano will be used for such gatherings. The best of car service from the city. Full particulars in another column.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION. OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

ago—only since last October when our society was organized with only thirty (good luck) members. We have now thirty-two, eight of whom were added through the earnest effort of Mr. and Mrs. E. W. Sprague. They have organized many societies that are prospering, and carrying on the good work. Please attend the Indiana State Association of Spiritualists at Anderson last February. It is needless to say that the work required to effect such an organization is more fully appreciated by those in the traces. I wish to say to the many Spiritualists of Indiana, that if there are any Spiritualists where there is no society and wish to organize, we will be glad to assist you. The state officers desire societies in every city and town in the state. It is expedient that you associate yourselves together, for in union there is strength. Any information desired in this direction can be obtained from the secretary, Mrs. Carrie H. Mong, Muncie, Ind., 101 Franklin street, or E. A. Schram, president, Peru, Ind.

Mrs. G. Clark, secretary, writes: "The Ladies' Auxiliary of the Rising Sun Spiritualist Mission gave their leap year party, May 21, at Star Lodge Hall, 378 S. Western avenue. The special event of the evening was the crowning of Miss Bessie Gault as May Queen. She was presented with a large floral basket from the ladies of the Auxiliary. She indeed looked the part bestowed upon her. The crown was also a fine floral piece. The tables were set the entire length of the lower hall and decorated profusely with flowers. Prof. Lowry's colored trio discoursed fine music during supper, also between the dancing numbers. About two hundred couples were present, and the evening was most enjoyable in their perfect arrangement, and are again busy planning for an ice cream social, June 18. Admission 25 cents. Ice cream served free. A beautiful silk quilt will also be raffled."

Mrs. L. J. Jaquet writes: "While visiting Mrs. C. J. C. I noticed that some one had advertised my meetings (which I hold every Sunday in Van Buren Hall, 4008 Cottage Grove Avenue, and Madison street) as the Spiritualist Wisdom Church, and that Sister C. and I were to give free tests. Neither of us knew anything about giving free tests for anyone calling under the name of the above church. Besides, I rented the hall independently and am holding meetings independently, and have given no tests of any kind. The Spiritualist meetings, Sunday at 2:30 and 7:45 p. m."

Lida A. Rowe writes from Findlay, Ohio: "Frank T. Ripley, the well-known speaker and platform test medium, is serving our society for the third time this season. He is a grand test medium and he has made many hearts glad by the messages given by his guides."

J. Baker, of Muncie, Ind., writes: "The Muncie Spiritualists closed their season last night with a very successful service. Mrs. Emma M. Nutt-Moore has been the speaker and medium for the past two months. Her lectures are sound and logical, while her improvised poems cannot be surpassed in beauty and power. She is also a fine psychometrist. Her readings of articles and photographs are easy and accurate. The meetings will be held every Sunday evening, 7:45 p. m. The next benefit dance of harmony will be at the home of Mr. and Mrs. Drullinger, 33 Bowen avenue, South Side, Thursday, June 9. Another treat in store for us. Don't miss it."

Mrs. LeSueur writes: "The benefit Band of Harmony sociable, held at the home—Maplebrook—of Mr. and Mrs. Goodrich, Oak Park, was a phenomenal success. It had very interesting exercises in the afternoon, and an unusual musical treat in the evening. The friends brought a large number of packages, and the auction passed off in a lively manner, bringing prices away beyond our fondest hopes. The proceeds for coffee and the auction were upwards of five dollars. Our next benefit dance of harmony will be at the home of Mr. and Mrs. Drullinger, 33 Bowen avenue, South Side, Thursday, June 9. Another treat in store for us. Don't miss it."

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ular last through these columns. Friends wishing to attend this grove meeting should write to the undersigned so that arrangements can be made for their comfort during the meetings. Address me at No. 1315 School street, Rockford, Ill."

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society will be favored with a lecture from Mrs. Irene Smith, of Seattle, on June 6, at the regular Sunday evening meeting, at 319 E. 55th street. Any and all wishing to hear something of the philosophy of Spiritualism for scientific standpoint will do well to hear her. Services at 7:45. Mrs. E. Kline will give messages. There will also be a progressive euchre party held at the same hall, 319 E. 55th street, on Tuesday evening of each week. Beautiful hand-painted prizes as usual. Score cards 25 cents. Come and see what good times we have. Game at 8 o'clock."

Rolla Stubbs writes from Long Lake, Minn.: "The dedication of the Lake Minnesota Spiritualist Society, occurs June 6. The state missionary workers, Mrs. Whitwell, Mrs. Sours and President Maxwell and many others are expected to be with us on that occasion. A cordial invitation is extended to all to attend the dedication, to be held on an all-day meeting, from 10:30 a. m. to 3:30 p. m., with a basket picnic in the grove close by the temple. Free transportation from station to the temple. Train leaves Union Depot, Minneapolis, at 9:30 a. m., and arrives at Marquette at 10 a. m. Round-trip tickets 50 cents; ten-day tickets, \$2.50. Good for the season. Those intending to come out will please notify Mrs. Rolla Stubbs, Long Lake, or the secretary, Miss Mabel Mather, Long Lake, so that there will be teams to meet them at the station. The society holds meetings and lyceum regularly Sundays at 2:30 p. m. Friends from the Twin Cities are invited to attend."

Geo. B. Moore writes from Fort Scott, Kansas: "Mrs. Virginia Bryan, of Ohio, lectured to a fair crowd Sunday night, May 15, in W. O. Hall in our city. Many of the city's best people were present. They represented the professions—lawyers, doctors and professors. Mrs. Bryan leads her hearers into new fields of thought along many new lines, and explains several new senses yet undeveloped in the mind. Into new spheres and explains the doctrine of Spiritualism from the modern standpoint, as yet unexplained by any other lecturer ever visiting us. After the meeting, she proves the fact of spirit communion by many messages, all of which are readily recognized. If Mrs. Bryan has not been to the city, she is in the person of Mr. Hugh Burroughs who assists her in the after meeting which is held in the parlor of the big lodge room. Mr. Burroughs lives up to his belief. He is a living monument of what Spiritualism teaches. He is a teacher of high class morals, whom it would benefit all to follow. Such mediums can never be spoken of too highly for their teachings are the best. They will leave for Lawrence, Kansas, this week."

OBSESSION ILLUSTRATED.

A Remarkable Crime of an English Lad—He Murdered His Mother, Urged by Spirit Forces to Do So.

London, England.—It is the general opinion that few more extraordinary crimes have occurred in this country than that committed by Frank Rodgers, of whom the whole kingdom is talking. Rodgers, in a corner of the fifty-year-old boy who murdered his mother in the little town of Meldreth, Cambridge-shire. Apart from his ghastly sensationalism the story presents many unusual features. Between the boy and his mother a strong attachment existed, which was so marked that in the family he was known as "Mother's Boy." Some three months before the murder, Rodgers, at the imminent risk of his own life, saved her from being run over by an express train. No quarrel between them, no outbreak of passion, preceded the fatal deed. The boy's statement that he shot her because he heard a voice commanding him to do so, and had no recollection of the firing of the pistol, imparts to the story a strong element of psychological interest. At the preliminary examination, at which the lad was remanded for trial, the remarkable spectacle was presented of the widowed father, who is a solicitor, appearing in court to defend the son, who is accused of matricide. The boy's uncle, who is also a lawyer, was associated with him.

Mrs. Rodgers, who appears in other respect to have been an amiable woman, was a victim of intemperance. She was under the influence of drink when, as she was crossing between the two platforms at the local station one day an express train came thundering down upon her.

How He Saved Her Life.

"She seemed to be dazed," said a spectator, "and it appeared for a moment as though she was certainly doomed, but Frank, who was some distance away, rushed forward to the track, and at the risk of his own life, grasped his mother and swung her bodily off the line just as the train dashed by. The lad showed great pluck and presence of mind, but when I expressed my admiration of what he had done, he simply remarked that it was nothing, no more than anybody would have done under the circumstances, and appeared quite unconcerned."

That feeling has characterized the boy's attitude since the tragedy in which he played such a dire part. After killing his mother he carried his little sister, Queenie, to whom he was devoted, to a nearby inn, and said coolly to the landlady: "Please take care of her to-night. There has been a little upset at home. I have shot mother."

In prison he has spent most of his time reading. When he was being driven from the jail to the courthouse he calmly read a newspaper. He seems to have no realization of the terrible crime that he has committed. As when he saved his mother's life, so when he killed her, he was unconscious of what he was doing. He said that it was nothing, no more than anybody would have done under the circumstances, and appeared quite unconcerned."

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His Story of Voice.

The most remarkable evidence was that given by Dr. Octavius Ebnion, the family physician, who was summoned to the house immediately after Mrs. Rodgers had been shot. To him the boy volunteered the statement that he had heard voices urging him to murder his mother.

"On the night I shot my mother," Frank told him, "I went home and had supper. Afterward I went upstairs and got the revolver and went down to the breakfast room. I felt an almost irresistible impulse to shoot mother. I refrained, however, and went out. The impulse came again, and I went back into the house."

"A voice distinctly told me to do it. It said: 'Do it and do it quickly.' I do not remember firing or pointing the pistol, but I remember hearing a muffled report, and then I stumbled against the door. This is all I know about it."

He also told the doctor that for two or three months he had been constantly haunted by the feeling that his mother was close behind him, and that when he turned his head he saw an apparition of her, which slowly vanished.

Insanity will undoubtedly be the defense at the trial, which will be strengthened by the fact that a brother of the dead woman was confined in an asylum. Her own falling may be attributed to heredity, for her father, it has been stated, was a man of intemperate habits. The boy is of rather more than average intelligence, and much bigger than most boys of his age, his recent growth having been unusually rapid.

Interesting Phenomena Witnessed at the New Era Camp.

To the Editor:—Brother J. H. Lucas, 148 Lake street, Portland, Oregon, president of the New Era Camp, Oregon, in a meeting association writes me that the camp-meeting this year will open on July 2, and continue over the fourth Sunday. The buildings, grounds and all things pertaining thereto are being rejuvenated and gotten into condition for one of the best meetings ever held on that consecrated ground.

The character of the present management is a guarantee against all trickery and unwholesomeness. The writer, while attending a few of the closing days of last year's meeting at New Era enjoyed the pleasure and profit of a brace of personal spirit experiences which, while neither marvelous nor unusual, were exceedingly pleasant experiences to the writer. One of the incidents I attribute to spirit power was the inhaling of the full fragrance of a beautiful pink rose by the olfactory that, in forty years, through the blighting influence of catarrh, had been off duty—in fact, "dead as Julius Caesar."

You say, "Hypnotic suggestion." Possibly; but no mortal was the operator. The rose was casually handed to me by a friend with the remark, "I don't care for roses." The other incident referred to was on this wise. I was crossing the grounds one evening after the lights in the grove were out, when a sudden brightness from above caught my attention. There, in an open field, the sky in the dense fir foliage of—say, 50 by 100 feet—hung a perfect, dome-shaped dazzling white canopy. It filled the space perfectly, and hung in festoons to within thirty to forty feet of the earth, while through the apex of the bell-shaped glory a star or two shone with a mellow, golden radiance. The sight was so unusual, and so beautiful, and looked angelic, and still the snow-white lace-like canopy filled the space. The thought occurred: I will go to the hotel, a few paces distant, and invite others to witness the wonder. Starting to execute my intention, I turned for a parting glance at the wonder, but where an instant before I hung all its purity and splendor, only the starry sky and the clear cold stars shone down.

I do not present these very pleasant experiences of mine at New Era camp as an inducement to old patrons or new ones to attend the coming meeting, as I'm sure the present managers do not profess to keep these bits of experience in stock. Bring them very best possible conditions to the meeting, and the best of results will be added.

I wish in this connection to express the gratitude that all lovers of the truth as the world has in unadulterated Spiritualism, should feel to such men as Loveland, Sargis, and a few other clear-headed, strong-souled advocates of consistency and good sense concerning the extra work committed by the spirit world to mortals.

It is undoubtedly true as pointed out by Mr. Loveland in a recent article in The Progressive Thinker that the heat with which so many platform speakers insist on taking on priestly titles, orders and ceremonials, disgusts and repels many thinkers who cannot endure the odor of the old, but the pasteurized new wine of spiritual truth and life.

The true friends of Spiritualism know as no others know or care that this beacon light of the ages to a world in darkness is, through the weakness, folly and pure cussedness of many of its professed friends, in crooked and hard lines; but the reverence must and will come, when and by whom.

Salem, Oregon. J. KIDGON.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, Mrs. Adolphine Lemmers, May 17, at her home, No. 28 Otis street, Cleveland, Ohio. Sister Lemmers was born in Burgois, Bulgaria, in 1844. Soon after coming to this land of liberty she and family learned the truths of Modern Spiritualism, thus adding knowledge of the future life to the beliefs of the past. Our sister became an active attendant and worker in the lyceum, and the Good Samaritan societies. Her life was one of brightness and joy. Our eloquent brother Hudson Tuttle officiated at the funeral. He gave grand, good comfort to the mourners and friends. The central theme of his remarks were Home, Wife, Mother, and the regret that the home she had made on earth, and the mother's love as it was expressed in the beautiful home where she had lived and reared her family were very impressive. The appreciation of her loving kindness was portrayed by the floral offerings that were lavishly displayed in decorating the casket and room where she remains laid. The portrayal of this picture by Mr. Tuttle into the spiritual home where wife and mother had gone to prepare a home, more beautiful, was one that led the listener into some enchanted spot not made with hands, but born of the spirit of a wife and a mother's love, when all will be united again with the knowledge of the uses of our earthly trials and struggles through which we must pass.

I. W. POPE.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

"Love—Sex—Immortality." By Dr. W. F. Paxon. For sale at this office. Price 25 cents.

WHENCE AND WHITHER?

An Inquiry Into the Nature of the Soul, Its Origin and Destiny.

BY DR. PAUL CARUS.

This little book treats of the central problems of all religion; the nature of the ego; the origin, development, and destiny of the human personality; spiritual heredity; the evolution of the body and the preservation of the nature of human immortality; mankind's ideals; the rational basis of ethics, etc., all from the standpoint of modern psychology and biology. 188 pages. Price, cloth, 75 cents.

"Dr. Carus answers the question: 'Is Life Worth Living?' very fully and satisfactorily. The whole is a comprehensive and helpful treatise."—Journal of Education, Boston.

"The Priest, the Woman and the Confessional." This book, by the well-known Father Chiquet, reveals the degrading, impure influences and results of the Romish confessional, as proved by the experience of many wrecked lives. Price, by mail, 41. For sale at this office.

"Origin of Life, or Where Man Comes From." The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows. By Michael Faraday. Price 10 cents. For sale at this office.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be misled. We want notices of all meetings being held here in public halls at the present time.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garfield Hall, corner Ashland and Van Ness, 13th street.

The North Star Spiritualist Union holds services at Perle's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. E. J. Hanson, pastor.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 819 E. 55th street, between Kimbark and Monroe avenues. Every Park car pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 558 East 55th street. Entrance to hall, 319 E. 55th street.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

The Progressive Society holds services every Sunday at 183 East 58th street, corner Burlington at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Englewood Spiritual Union holds meetings at Hopkins Hall, 528 West Fifty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3 p. m. The Ladies' Auxiliary meets every Thursday afternoon at same number. Harry J. Moore, lecturer.

New Thought services conducted by Julia M. Learned, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North, between Halsted and Clybourn; and Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larabee streets. Emil T. Vaas, lecturer; Frank Joseph, medium.

The Church of the Psychic Forces holds services at Wexor Hall, corner Champlain and 43d street, every Sunday. Conference at 8 p. m. The hall number is 363 East 43d street. Conducted by Mrs. Isa Cleveland.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 865 Milwaukee avenue, near North Paulina street. Mrs. J. D. Dela, pastor. Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North street. Lecture and tests by Mr. Th. Loll and Mrs. J. Villroak.

Kenwood Hall, 4208 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messengers H. F. Coates and others. Good music.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

Central Spiritual Church will hold services every Wednesday afternoon and evening at Taskings Hall, Thirty-first street and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Universal Occult Society holds its meetings at No. 77 East Thirty-third street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Giffay, pastor. The range Hall, Thirty-first street, and Archer avenue. Conference at 3 p. m. Regular service at 8 p. m.

The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45 p. m. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 5 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Quakers assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

Evangelical Spiritual meetings, Sundays, Van Buren Opera House, at 2:30 and 7:45 p. m. Mrs. L. J. Jaquet, inspirational speaker.

Epiphany Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening, 8 o'clock. Tests and music at every service.

Spiritual meetings are held at 325 Wells street, by Dr. and Mrs. Carl A. Wieland; Sunday afternoons at 2:30 o'clock, and Friday evenings at 8 o'clock. Resident, 318 Wells street.

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The Innermost of Manhood

By Charles Dawbarn.

CHAPTER III.

When we study a little further into the Innermost of Manhood we perceive that the mortal brain limits thought expression by its form or shape. This mortal brain is itself an individual, on a small scale, and determines whether the man shall be a genius, a fool, or just an average, like the rest of us. The extended psychic brain, which belongs to the innermost of man, compels a different expression of manhood. For instance, its memory is perfect; and it may have many expressions such as clairvoyance, etc., impossible to the physical brain, but which all belong to the larger man, and are thus "the innermost of manhood." And perhaps most important of all, we remember it has form. It is therefore built up of molecules, that is to say, it is a compound of energy, substance and intelligence, like the physical brain, which is vibrating within the limit of our mortal sense. This limitation of the physical brain limits the sub-intelligence, too, when it is called to the level of our everyday life.

We do not for a moment suppose that our sub-man has just a brain and nothing else. That brain will be part of a larger form, with organs, independent, it is true, but all working together, or the brain could do no work, and the form would soon drop apart. But the fact that this sub-brain, and this form of sub-man are outside our sense grasp, puts them beyond the study of minds which pronounce reflex action "purposeful," but not "intelligent." The vivisectionist may slash and tear the physical till it becomes silent. He may starve it, and thrust it, and drape it with drugs, but all he can accomplish is to stop the sub-man from preaching his sermon upon the inner life. But this sub-man is himself at great disadvantage when he tries to use the physical brain. He is once limited. His expressions will be distorted, and his intelligence smothered.

The universe, by which I mean the Cosmic whole, is always in touch with its units. The most distant star, which even the telescope fails to exhibit to mortal eye, is producing a positive effect upon our planet, and upon all things therein. For instance, though man, the mortal, cannot see it with a telescope, he makes a sensitive plate, and places it in a camera, which is held to the motion of that star for hours at a time. Neither the man nor his plate are doing anything, but the star is, for presently its distant personality is pictured by its own energy upon that plate. In the aggregate that must mean a mighty found of stellar energy pervading space, and contacting with every form therein. We may not to-day be able to sense that intelligence other than as an expression of form, but the time will surely come when the intelligence of the vast whole shall be recognized as a mighty influence acting upon the form speck called the brain of man.

Cosmic intelligence is thus seen to be most surely and necessarily a dominating influence, although we may be too small to comprehend its proclamations as issued by the great blended personality, called "over soul" or "God by some, to the speck personalities called "manhood."

Without any acceptance of astrological assertions of lucky or unlucky days caused by some distant star, we do thus know that the most distant star, and every other star, is an intelligent personality, and in touch with every other personality throughout the universe. The influence is universal, like that of a national government, although the unit citizen may not be able to read its laws and proclamations.

That influence applies, of course, to the whole of every form, and not merely to the little part of it recognized by mortal man's sense. It is an influence of the whole upon the unborn speck, and also upon the speck of substance, intelligence and energy which at death escapes the doctor, the undertaker and the scientist. It is not unit whispering to unit, but a Cosmic blending of units uttering an intelligence so vast that any smaller molecular grouping may feel it rather than comprehend it. At this point in our study it is well for both the reader and the writer to remember that Cosmos itself is molecular, and therefore a blending of individual units which will one day drop apart, and change its form. Indeed, it is probably doing so at every moment. But we now realize that manhood is ever subject to this greater expression of intelligence, and ruled by it, all through his existence in form, and it is quite probable that his sub-conscious self—his aural manhood—his innermost—may interpret much of this Cosmic intelligence which escapes the mortal.

We next take special note of the fact that every form expresses itself differently under different conditions. For instance, in one condition we call it hot, in another cold; in one liquid, in another solid; and, so far as we know, every form is capable of polarization, that is of responding to an outside influence.

But the form, built up as it is of vast numbers of other forms, and therefore a collection of personalities, must blend gradually, for time is a factor even in eternity. There is a time when the new conglomeration of forms is but loosely attached, and, of course, it may not then hold some of its personalities to close and central contact. Herein is the explanation of the different form persons, belonging to one greater form person, being left partly unconnected at birth, or perhaps one or more severed by some sudden shock, too severe for the force at work to hold it to its center. The child in process of birth is a collection of persons, as we have seen, some of whom may just escape the slower vibrations of mortal life, and thus remain on the psychic side of that form. Our scientists are recording experiences of various marked personalities peeping out through one mortal brain, in many well known cases, and if molecular grouping is itself a personality, we can now perceive that the psychic expressions called clairvoyance, clairaudience, etc., are merely expressions of certain faculties that were not quite smothered into earth life.

It is these looser form attachments to his manhood that distinguish the sensitive from his fellows. They are not quite closely attached to the blended whole, so they get and sense experiences which are often, and usually so imperfectly related through mortal sense that they are pronounced false—the work of designing spirits—or perhaps called first-class lies, manufactured by the sensitive himself.

The key note of the whole problem is the fact that every molecular gathering is a personality, and that man, like other forms, is built up of such personalities, which work together part of the time, and part of the time exercise their independence.

A number of such personalities become blended so closely that we call them "mortal man." A myriad others just escape this close blending, but are still part of the whole form. They are outside the mortal sense, but inside the psychic aura of that form. Man has grasped this fact in nature, but so imperfectly that it has become the foundations of his superstitions, and the mark of his ignorance. The time seems to have come when man should begin to know himself as he really is—just a collection of myriad forms, but not one of these molecular forms permanent, either in this life, or any other. Of course man's present form outlasts death. That we know is proved by spirit return. And for all we know, it may last a myriad ages before the units have gained all the experience they desire.

We now see that the "purposeful" activities, recognized by the scientist and called "reflex action," are merely the psychic activities of personalities belonging to the form we call man, but not so closely attached to the form center as to become tangible to mortal sense.

The wee little animal known as a hydra is little but form, and turns itself inside out on the least provocation or necessity. Little swellings appear on its surface. After a time they usually break off and set up housekeeping as independent hydras. This is propagation by "budding." But now and then they stay at home, when the combined intelligence divides up the work. Some of these new born children of the hydra make it their specialty to catch the needed prey. Others do the paddling from place to place. In fact, various organs now appear, and the startled scientist finds himself in presence of an animal he had long known as a "hydra polyp." In a similar manner manhood itself may have been evolved.

So our problem as to the "innermost of manhood" is met and solved when we realize that every form, manhood included, is built up of other forms, each with its own personality, though it may be but loosely attached to the form's center. Yet each and every one of these blended forms, whether loosely or closely attached, manifests a fealty to its center that holds it to such manifestation as conditions will permit. And it is in the department of loosely attached forms that we discover the class of manifestations we call "psychic." And necessarily their manifestations are largely beyond the control, and often without the knowledge of the mortal sense belonging to the closely attached center.

In other words, we each are composite men and women. There may be plenty of "reflex action" and even "chain reflex," as Loeb calls it, but the intelligence so manifested is not that of the individual, but of the composite whole. And that composite whole includes "the innermost man." There are lesser and greater composites, but that manhood is always a composite of a number of personalities may be taken and accepted by the student reader as a natural and undeniable fact upon which manhood itself rests.

(The End.)

San Leandro, Calif.

No Such Thing as Justice in the Universe.

The doctor and baronet, Sir William Blundon, in speaking of cruelty to animals, and a probable happier life after death to those dumb brutes who have borne the heavy burden, and received abuses in this life, awakens a thought of the evidence somewhat in correspondence with the learned baronet, gathered from spiritual and other sources, which I will lay before your readers. I find:

1—Animal life exists beyond the death of such animals. They have an immortality, though not an eternity in the same form. They exist in the psychic aura surrounding the globe for a while until finally absorbed in the life element from whence they came, unless the former owners of such animals can and will with their love hold them in the real spirit life indefinitely.

2—Although it must be a great relief to be born into a new life away from slavery and abuse, still neither man nor animal can appreciate the fullness of freedom after having experienced nothing of it here. It would in a measure be a great torture at first, as where men on earth were suddenly thrust into perfect harmony and musical surroundings while their organs were not attuned and at least partially familiar with it. One cannot appreciate happiness unless his aspirations are dormant or lacking; hence an animal that never knew freedom, if suddenly transported to where no work was required, would feel unhappy out of former rests.

3—About recompense and justice due an abused animal, I will say there is no such thing as justice in the universe! The entire universe, as far as known, seeks an equilibrium. The cities buried by the eruption of Mount Vesuvius, the verdant forests and prosperous villages and cities destroyed by tornadoes, the proud ships destroyed by fierce gales, the tall palaces and towering steeples smitten by the lightning's fiery messengers, all are no worse than remaining cities, forests and ships. Then why does Nature wreak such fearful vengeance on certain things and beings? you may well ask. By the same universal law that amites the brightest children and causes the great floods which engulf the homes of the poor. The only answer is, that Nature seeks an equilibrium in all

things, regardless of the desires and prayers of tiny beings on this earth's surface.

4—Hence in summing up, if our destiny leads through barren and hether-bedecked plains and over rough roads, we may have been the cause by misjudgment in shaping our course, and hence we are but experiencing the effects of our own doings; but if calamities overtake us, fires and floods beggar our brightest prospects, then bear it bravely with the consciousness that we are not at fault, but ever remember that every experience we pass through is to try and test us, and to bring out inert possibilities, which probably no other experience could have done. We may at times scoff at temptation and condemn the tempted, but unless we have passed through the fiery ordeal of temptation, we are still in uncertainty about our own strength to withstand such.

5—Although we find no justice in the absolute in the universe, there is a certain thing which may be termed recompense, namely, where the reflex of a noble thought or kind act causes happiness to the donor. Where man has assiduously striven or been compelled to strive by dire necessity, and after a well spent life receives a peaceful rest among the friends and strangers on a brighter shore, whom he has cheered or assisted while here, such would recompense him for every kind act unselfishly tendered, and he has at the same time attained his own inner self to the unselfish way of living and thinking.

Now in conclusion I wish to impress one admonition: Cultivate a love and aspiration for all that is grand, good, beautiful and harmonious, and you will appreciate it when tendered to you after a well spent life; but if your love for such is unattuned to it, if it was tendered to you, it would be in harmony even though the harps of joy of a dear mother in tearful gladness caused the song of welcome to you.

Pocatello, Idaho.

C. J. JOHNSON.

Death is the liberator of him whom freedom cannot release, the physician of him whom medicine cannot cure, and the comforter of him whom time cannot console.—Colton Lecon.

Men talk of the truth who never yet sounded the depth from whence it springs.—Richard Hooker.



LIST OF CAMP MEETINGS.

Send in Your Dates and Names of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper corrections as to dates, etc., can be made.

Mt. Pleasant Park, Clinton, Iowa.

The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton, Iowa, will open July 31 and close Aug. 23. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

Maple Dell Park, Ohio.

The American Spiritual, Religious and Science Union will hold a camp session at Maple Dell, commencing July 24 and closing Sept. 1. Lucy King, corresponding secretary. Address with stamp, Box 46, Mantua, Ohio. The grounds will be open for family reunions, Sunday school, etc., and Sunday meetings, etc., from June 1 to Sept. 15.

Chesterfield, Ind.

Chesterfield (Ind.) camp-meeting opens July 14 and closes August 28. For programmes and other information address Lydia Jessup, secretary, Chesterfield, Ind.

Unity Camp-Meeting.

The Lynn Spiritualists Association will hold meetings every Sunday at Unity Camp, Saguenay Center, Mass., commencing June 5 and ending Sept. 25. For full particulars address Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Freeville, N. Y.

The dates for the Central New York Spiritual Association Camp-meeting, at Freeville, N. Y., are from July 23 to Aug. 22, four weeks, and five Sundays. Owing to the protracted and severe illness of our secretary, Miss Victoria C. Moore, I am acting secretary, to whom all letters pertaining to the camp should be addressed. W. W. Kelsey, President, Cortland, N. Y.

Lake Brady, Ohio.

The Lake Brady Spiritualist Camp-meeting opens July 8 and closes Sept. 4. For full programme address A. G. Keck, Akron, Ohio.

Delphos Camp, Kans.

This camp-meeting will begin August 5, closing August 22. Address all communications to I. N. Richardson, secretary, Delphos, Kans.

Grand Lodge, Mich.

The Grand Lodge (Mich.) camp opens July 31 and closes August 28. For full programme address J. W. Ewing, Grand Lodge, Mich.

Island Lake, Mich.

The Island Lake Camp, at Island Lake, Mich., 42 miles from Detroit, on the Flint and Pere Marquette railroad, commences July 10 and extends through the month of August. For full programmes address H. R. LaGrange, secretary, 84 East Montcalm street, Detroit, Mich.

Harmony Grove, Cal.

Camp opens July 29 and closes July 31. For particulars address Frank C. Foster, secretary, Escondido, Cal.

Onset Camp.

Commences July 24 and ends August 28. For full programme and particulars address the secretary of the camp, Onset, Mass.

Franklin, Neb.

This camp commences July 29 and closes August 15. For full particulars address D. L. Haines, secretary, Franklin, Neb.

New Era, Oregon.

The First Spiritual Religious Association of Clackamas county, Oregon, will open their camp-meeting at New Era, Oregon, July 2, and close July 26, including four Sundays. Camp about 18 miles south of Portland. For further information inquire of George Lazelle, Oregon City, Oregon, secretary; J. H. Lucas, of Portland, president.

Forest Home, Mich.

This camp-meeting, located at Snowflake, Antrim county, Mich., will open July 30 and continue till Aug. 22. For full programmes address Mrs. Ruth Eastman, Secretary, Box 69, Manacelon, Mich.

Waterloo Camp, Iowa.

The Central Iowa Spiritualist Association will hold its camp at Waterloo, Iowa, from August 21 to September 11.

including four Sundays. For particulars address M. G. Duncan, president, Marshalltown, Iowa.

Wenonah, Wis.

The camp-meeting of the Western Wisconsin Camp Association will open Aug. 4, 1904, and will close Aug. 23. For full particulars write Miss Gertrude Spooner, secretary, Wenonah, Wis.

Ottawa, Kans.

The seventh annual encampment of the Ottawa Spiritualist Association will be held at Forest Park, Kansas, Aug. 20 to August 30. Send for programme. Address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kans.

Forest Home Camp, Mich.

Forest Home Camp, located at Snowflake, Antrim county, Mich., (P. M. S. R.) will open formally July 30, Flag Day. July 31, 10:30 a. m., H. L. Lesh, president of the association, will practically open camp by giving an address of welcome, after which E. W. Sprague and wife, missionaries for the N. S. A., will occupy the rostrum for the day, with lectures and messages. Mrs. Cora Morrell, Aug. 1 and 14 inclusive; Harry J. Moore, Aug. 16 and 17 inclusive; W. K. Walser, trumpet medium, will be on the grounds during camp. There will be eight week-day evening meetings.

Forest Home Camp is rightly named, not that it is so densely wooded that the bright and warm rays of the sun cannot penetrate, but practically affording all necessary shade. It is a parcel of a nursery that was set off when the right of way was given to the P. M. R. R. Co., and is therefore beautiful for its variety of trees. It has a most beautiful grove of locusts, backed by rows of catalpas, which is at once unique and unparalleled, over the western coast of the state that are ornamental. It is a safe retreat to those afflicted with hay fever, and where night is not made hideous or unbearable by the melodious whispers of the mosquito. You are all invited. Communications promptly attended to.

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SATURDAY, JUNE 11, 1904.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

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Mental Chemistry.

The analytical and practical study of psychology in its most modern aspects has resulted in some wonderful discoveries, that are of great interest and importance.

For instance, it is stated that mental sentiment frequently produces marked physical effects, and as showing the influence of the mind, Professor Elmer Gates, a psychologist of wide repute, claims to have recently made the discovery that unpleasant emotions create harmful chemical products in the body which are physically injurious. Good, benevolent, cheerful feelings are said to create beneficial chemical products which are physically healthful. These products, it is declared, may be detected by chemical analysis in the perspiration of the individual. Professor Gates says he found more than forty of the bad products and as many of the good. Everyone knows that grief will poison a mother's milk; in fact, it generates an injurious quality so intense in character as to sicken an infant.

Of all the chemical products of emotion the most potent is the one of the worst. If a small quantity of the perspiration of a person suffering from an emotion of this kind be placed in a glass tube and exposed to contact with scientific acid it will turn pink. None of the other poisons similarly generated exhibit the same phenomenon.

Pink would appear to be the peculiar color of wronging. It is found that for each bad emotion there is a corresponding chemical change in the tissue of the body which is life-preserving, exhausting and poisonous. On the other hand, every good emotion makes a life-promoting change.

Death Foretold Girl in a Dream.

Sterling Ill., May 13.—In a fearful dream three weeks ago Miss Gladys Anderson was foretold of her own death under the wheels of a switch engine, and the dream in all its reality was consummated at 3 o'clock yesterday afternoon, she being run over and her little body fearfully mangled by a switch engine on the Chicago, Burlington & Quincy railroad in the Rock Falls yards.

Three weeks ago the parents of the child, Mr. and Mrs. John Anderson, were awakened by the awful screams from their little daughter's bedroom. Fearing that something of an unusual nature had happened, they rushed to her room, where she related to them that she had just awakened from a fearful dream, and then described that she dreamed she was being killed by a switch engine near the "Q" depot, in Rock Falls.

The child trembled like an aspen leaf, and her description of the dream was identical with the fearful accident, even to the place and hour of its occurrence.

Will some unbeliever in the existence of the mind independent of the mortal body explain how this little girl while dreaming, was able to become cognizant of an event that occurred three weeks later? This is not an isolated case. They are transpiring all the time, frequently in a wakeful condition. It is a state seemingly identical with clairvoyance.

If the mind can project itself forward, either in dreams, or by clairvoyance, does it not suggest a possible existence when the body is in ruins? All such phenomena seem to corroborate the teachings of returned spirits through mediums, and may be cited as cumulative evidence of a great truth, the immortality of the soul.

The Bible Convention. Conventions there are of all kinds, but the latest and most singular is the Bible Convention that lately met in New York. There are great scholars engaged in Bible criticism, attempting to carry the subject to higher than verbal grounds, and they have cast a glamour of learning over the convention, and represent an onward movement away from the childish reading and accepting the text as it reads.

This convention was made up of all the unknown preachers, who have the misfortune of having their eyes in the back of their heads, and see only the past. They met, organized, and have taken the tremendous job of putting up a dam across the Niagara of progress. They are going to have an end of "higher criticism," and the turning of the search light of knowledge on the origin of the scriptures. They claim this leads to unbelief, and the rejection of the book, and they are determined to put an end to it!

Well, this is a large undertaking for a band of preachers, and they put themselves in the position of Mrs. Partington in her attempt to mop up the Atlantic Ocean.

They are too narrow-minded and short-sighted to see that they are damaging the claims of the Bible believers, more by the acknowledgment of its weakness, that it will not bear the researches of scholars, than to have faith one must be ignorant, than all the infidels that ever existed?

What do these cranks intend to do with those who do not fall into line? Few of the leaders in the churches believe in the absolute inspiration and infallibility of the Bible, and hence are as much under the ban of this conspiracy of moss-banks, as the outspoken infidel. What can they do? From the intolerant speeches, they regret their inability to use the old time remedies for unbelief. They would delight to save souls by means of rack and thumbscrews, and a few examples of burning at the stake would be pleasing to them. But alas for these pious preachers! The fortunate humanity, the advance of knowledge has dispelled the fog of superstition, and the devil of theological lies is bound fast by law. All that they can do is to meet in convention, pass resolutions, and gnash their teeth because the age has escaped their thrallhold.

Justice Demands It.

A correspondent of the Truth Seeker, New York, has resurrected the fact, that on Christmas day, 1892, Thomas Paine, being then at Lowell's Hotel, Washington, suggested to Dr. Michael Lieb, a member of Congress from Pennsylvania, the propriety of purchasing the vast domain of Louisiana from the French, who had recently acquired it from Spain. Mr. Lieb insisted the suggestion should be communicated to President Jefferson. This was done by a letter in Paine's own hand, still preserved. Its importance at this time, while the Centennial celebration of the acquisition of that territory is in session at St. Louis, justifies its publication. The head lines are omitted:

"Spain has ceded Louisiana to France, and France has excluded Americans from New Orleans and the navigation of the Mississippi. The people of the Western Territory have complained to their government, and the government is of consequence involved and interested in the affair. The question then is: What is the best step to be taken?"

"The one is to begin by memorial and remonstrance against an infraction of the rights of the people. A memorial—till keeping the right in view, but not making it a ground work."

"Suppose, then, the Government begin by making a proposal to France to repurchase the cession made by Spain of Louisiana, provided it be with the consent of the people of Louisiana, or a majority of them."

"By beginning on this ground anything can be said without carrying the appearance of a threat. The growing power of the Western Territory can be stated as a matter of restraining them from seizing upon New Orleans, and the equal impossibility of France to prevent."

"Suppose the proposal attended to, the same can be given next on the carpet. This, on the part of America, will be estimated between the value of the commerce and the quantity of revenue Louisiana will produce."

"The French treasury is not only empty, but the government has consumed by anticipation a great part of the money of the revenue. A modest proposal will, I believe, be attended to if it should, the claims upon France can be stipulated as part of the payment, and that sum can be paid here to the claimants."

"I congratulate you on the Birthday of the New Sun, now called Christmas Day, and I make you a present of a thought on Louisiana."

An Honest Clergyman.

At a session of Southern Baptists held in Nashville, Tenn., recently, Rev. Dr. DeFord, of St. Louis, entered a vigorous protest against teaching children belief in the Santa Claus fiction. He said: "It is a myth, an abomination that should be relegated to the rear. To teach children this falsehood is exceedingly hurtful. It trains and encourages the young to practice fraud and deceit."

Are not all the Catholic holy days equally deceptive, including Easter and Christmas? Every one of them is a survival from Paganism, and may well be dispensed with in the interest of Truth. Scholars trace the origin of these sacred days back thousands of years before the Christian era. The Roman Catholics inherited those festival days and their fast days, from Roman, Grecian, Egyptian and Babylonian Mythology. Their Sabbath day, even the name, was in vogue in Babylonia and Assyria many centuries before a Jew was ever heard of. It is a gross outrage on truth to credit any of these sacred days, or holidays to Christianity.

"Death Defeated; or the Psychic Secret of How to Keep Young." By J. M. Peabody, M. D., M. A., Ph. D. Price \$1.00. "Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music by C. Payson Longley. Price by mail, 15 cents.

Spiritualism Triumphant!

The Cry of Fraud, the Blue Book, Fakes and Tricksters. cannot block the way. The angels are at the head of the movement, ready for any emergency, and are rapidly casting aside the bogus wherever it exists, and installing the truth. Never a movement yet, that fraud did not creep in, only to be finally expelled. The discussion of "unpleasant subjects tends to clear the mental and spiritual atmosphere. The "Blue Book Fire Brand" has aroused Spiritualists, as The Great Psychological Crime did, and much good will arise from the discussion, and pure Spiritualism in the end will be the gainer. Never yet a discussion in The Progressive Thinker, that did not tend to advance the Cause to a higher plane.

True Spiritualism is always triumphant! Whatever the obstacle placed in its pathway, it is eventually removed; whatever dark and portentous storm-cloud hangs over it, it is finally dissipated; whatever threatens it with destruction, only aids to keep it before the people, and to place it in a more advanced position.

Apparently injured to-day by the "cry of fraud" by many of our prominent speakers, by those, too, who are off the rostrum and who think for themselves, and by others who are loud in their assertions that our Cause must be purified and kept clean,—apparently injured to-day by that "cry," to-morrow it gathers itself together, and astonishes the world with its remarkable manifestations, its astonishing growth, and its wonderful influence in liberalizing the orthodox churches.

Injure true Spiritualism? Never!

It is full of pure potency, of spiritual angelic vigor, and can stand forth smilingly, serenely, powerfully, against all opposition!

Experiences with frauds in Spiritualism almost invariably lead to the genuine. Here is a case in point:

An exceptionally bright gentleman stepped in our office one day, with the "CRY OF FRAUD" upon his lips. His sweet little daughter, his only child, had died, and he had tried to reach her, through various mediums, but had met with nothing, as he said, but disappointments and fraud.

"Yes," we said, "plenty of fraud, plenty of deception to be met with. Your 'cry of fraud' is the plaint of many who come to this office. The cry is a just one, and we don't blame you in the least for making it. We are not of the kind who believes the 'cry of fraud' can injure Spiritualism. It is the legitimate outgrowth of your unfortunate experiences, and you would not be a real man unless you 'cried fraud' in harmony with what you had seen. BUT THERE IS ANOTHER SIDE TO THE QUESTION. THERE ARE MANY MOST EXCELLENT MEDIUMS, HONEST, PURE, NOBLE; THEIR HOMES ARE HEAVENLY; THEIR WORK DIVINE; THEIR LIVES ANGELIC. GO ON in your investigation for six months, and if you are not finally fully convinced of the grandeur and beauty of Spiritualism, come to us, and we will give your case our personal attention, and will bring you in touch with your little daughter."

The gentleman, thus encouraged, went away. In a short time he visited Minneapolis or St. Paul, we don't remember which, and went to a meeting where Frank T. Ripley was lecturing and giving tests. Mr. Ripley, a total stranger to the gentleman, pointed him out in the audience, and told him to go and see Mrs. Thayer, and he would get a communication from his little girl. He obtained the address of the lady, and called upon her, requesting a sitting. She declined, saying that she was not a public medium, and did not require pay for her services, and only used her gifts in behalf of her personal friends. He importuned her so strongly and with such tender paths, that she finally consented to accommodate him. She selected two small slates—told him to wash them, clean and dry them, and tie them securely together, and then button them under his large coat he had on, it being winter. He did so. The lady then held one of his hands, (in fact, there are many of them), with well-known prominent names therein, and causes us no uneasiness whatever. Notwithstanding all this whirlwind of excitement over this book, etc., see where Spiritualism stands to-day, the DOMINATING FORCE OF THE WORLD! It has invaded private homes, where on the outside it is rarely mentioned. It has infused itself into the churches, and it is a fact well known in this city to a select few, that a prominent Catholic priest residing here has materialized in medium in a member of his own flock, and while sitting in full-view, spirits materialize and talk with him. It has softened the tones of the orthodox ministers, and they do not talk so much of hell and the Devil. The religious atmosphere of the world has been purer since Spiritualism came. Occultism is being studied as never before. Thousands upon thousands, who are not identified with our cause, are firm believers therein. Under its advancement, errors are vanishing and people are becoming in many respects wiser and better. THE PROGRESSIVE THINKER IS CONDUCTED AS NEARLY AS POSSIBLE ALONG THE LINES THAT ARE POINTED OUT BY WISE SPIRITS, BY THOSE WHO FOR FIFTEEN YEARS HAVE MADE IT A PHENOMENAL SUCCESS FINANCIALLY—A SUCCESS NEVER ENJOYED BY ANY OTHER SPIRITUALIST PAPER ON THIS PLANET, AND THEY WELCOME THE "CRY OF FRAUD," WHEN

fact, we give an optimistic smile when we hear it, for we have startling evidence that it exists in our ranks, and we are never surprised when we hear the "cry of fraud"—we would be surprised if we didn't hear it. This man had lost a dear wife, and he had after many months of investigation about come to the conclusion that Spiritualism was fraudulent throughout—had only encountered fakes, fakes of the worst kind, and he, too, was about to give up his efforts to find the genuine. But we took him in hand also, and gave him our personal attention. He exhibited two slates, tied securely together, and desired a communication thereon.

We told him he could procure one, and we took him to the residence of Lizzie Bangs, and introducing him, solicited her best endeavor to get a communication for him. She promised to do so. He had a sitting; no results. A second sitting was tried, and absolutely nothing was accomplished. Then the third and last trial came. The slates, which during all this time were in the gentleman's possession, were tied in a handkerchief and hung on the chandelier. In a few moments it was announced that the message had been written. The slates were taken down, unlooked from their secure fastenings, and, glory to the angels! a long message was written from his wife, giving test after test of her identity—another achievement by us over the "cry of fraud." The man thanked us profusely for our interest in his case, and went back to his home the happiest man, apparently, on earth.

Spiritualists, act your part well. Don't be offended in the least, or discouraged, when you hear the "cry of fraud," but do as we have done repeatedly, and are still doing—convince them that the genuine, grand and beautiful can be easily obtained if they will act wisely, discreetly.

You can only banish the "cry of fraud" in our ranks by overcoming it with the genuine article, as is the custom in this office almost every day and year. That cry is in some respects healthful; to suppress the "cry of fraud," when you positively know it exists, is an insult to honesty, purity and good intentions, and a wrong perpetrated on every honest and sincere medium; it makes the investigator more careful, more critical, and sometimes more anxious to witness the genuine. How can you prevent this "cry" when so many materializing mediums from all points of the compass have lately been exposed, with artificial tergivers on their persons—mere imitators, fakes of the worst sort! and who will not submit to any test whatever—"their angel guides will not allow it!"

And what about the Blue Book? It doesn't disturb us in the least. Personally we have no doubt whatever as to its existence, judging from the many prominent and thoroughly reliable Spiritualists who have seen it, and we would not deem it polite or wise to dispute their word. It has, according to their evidence, existed for years, and of course, is not intended for the public gaze, but for the exclusive use of fakes, who keep it in secret, and there is no use in any one demanding that it be placed before the world. What is intended to deceive will not be brought forth to the pure light of day. So far as we can learn the Blue Book is small, (in fact, there are many of them), with well-known prominent names therein, and causes us no uneasiness whatever. Notwithstanding all this whirlwind of excitement over this book, etc., see where Spiritualism stands to-day, the DOMINATING FORCE OF THE WORLD! It has invaded private homes, where on the outside it is rarely mentioned. It has infused itself into the churches, and it is a fact well known in this city to a select few, that a prominent Catholic priest residing here has materialized in medium in a member of his own flock, and while sitting in full-view, spirits materialize and talk with him. It has softened the tones of the orthodox ministers, and they do not talk so much of hell and the Devil. The religious atmosphere of the world has been purer since Spiritualism came. Occultism is being studied as never before. Thousands upon thousands, who are not identified with our cause, are firm believers therein. Under its advancement, errors are vanishing and people are becoming in many respects wiser and better. THE PROGRESSIVE THINKER IS CONDUCTED AS NEARLY AS POSSIBLE ALONG THE LINES THAT ARE POINTED OUT BY WISE SPIRITS, BY THOSE WHO FOR FIFTEEN YEARS HAVE MADE IT A PHENOMENAL SUCCESS FINANCIALLY—A SUCCESS NEVER ENJOYED BY ANY OTHER SPIRITUALIST PAPER ON THIS PLANET, AND THEY WELCOME THE "CRY OF FRAUD," WHEN

He took the slates from their place of confinement, carefully untied the strings, and opening them, he was stunned, bewildered—lost in astonishment! There, on the inside of the slate, was a chrysanthemum flower, damp, as if just plucked, and beneath it a lovely message signed by his daughter, saying she had brought him a flower just like the one placed on her body when she was buried!

Thank God and the angels, truth had at last triumphed over the gentleman's "cry of fraud!"

He was more than delighted! He was overflowing with joy. His life had become radiant.

The angels had smiled upon him. His own lovely daughter had written him a message, and more, she had brought him a chrysanthemum flower—from where? He could not tell. Where it was plucked, still remains an enigma. It was certainly placed between the slates by immortal hands.

Here we have the truth—the unalloyed truth. The gentleman had to travel through fraud knee-deep, he intended, to find it, but he was well repaid for his trouble.

Another bright gentleman from Lima, Ohio, later on, called at our office with the "cry of fraud" on his lips—a cry that doesn't disturb us in the least; in

The Blue Book Analyzed!

THE "BLUE BOOK."

Bring Forward the Evidence Concerning It.

For several years the report has been in circulation that there had been compiled and published a book containing names of deceased persons with dates of their deaths and other data by which those who desired to play the part of a medium, could give "tests" and convince the skeptical.

It has been claimed that all mediums supply themselves with this book and rehearse for each performance. There are those who claim to have seen this wonderful book, and some of these desire to be known as Spiritualists.

To be of service, such a book must contain a list of the cities and towns in the United States and of all the smaller places to which mediums may by chance be called. Under each of these headings must be arranged an exhaustive list of the names of citizens with the leading events connected with the lives of each. It would have to contain also the names of living relatives and their relations with the dead. In short it would have to be a "Who is Who in America," both of the dead and the living.

To compile such a book would be a tremendous task, and its publication exceedingly expensive. Who would take the venture?

This book has been constantly referred to by the opposers of Spiritualism, and many Spiritualists give a half-way credence to the assertion. As the matter stands it is a reproach to every medium, and they should as a means of redress and satisfaction unite and demand investigation. Spiritualists should demand it. If such an elaborate means of deception exists they should know it, and if it does not, the slander should be silenced. We have no fear of the truth. We do not make deception less by closing our eyes.

Much as I have heard of this book, I have never seen a copy, and yet according to the stories, there must be many in circulation. Just now I want to see a copy more than of any other book in the world. Will not some one possessing it, send it to me for inspection? I promise to insure its safe return. Or if the book cannot be secured, will those who have had the privilege of seeing this elusive volume send their testimonies? Bring the book into court, and the witnesses. If this cannot be done, by default and breaking down of the evidence.

HUDSON TUTTLE, Editor-at-Large N. S. A.

THAT BLUE BOOK!

An Analysis of the Same by the President of Clinton Camp, One of the Ablest Speakers on the Spiritualist Rostrum to-day.

To the Editor:—Permit another Missourian, "who must be shown," a word on the question of the mysterious "Blue Book."

The rather heated controversy as to its existence arises, it seems to me, from failure on one hand to be explicit, and on the other hand, to a disposition to be too literal in the interpretation of the charge.

The term "Blue Book" as I interpret it, is rather figurative than otherwise. To maintain that a printed book is in circulation containing test cases, and procurable by the initiated at so much per copy, seems to me a manifest absurdity, and the fact that no one is able to produce a copy of it, nor testify publicly to having seen one, serves still further to discredit such statement. NEVERTHELESS, THAT A TACIT UNDERSTANDING AND QUASI CONFEDERACY EXISTS AMONG CERTAIN PROFESSIONAL MEDIUMS, SEEMS TO BE PRETTY THOROUGHLY ESTABLISHED, AND THAT WRITTEN MEMORANDA, NOTE BOOKS, AND SO ON, HAVE BEEN EXCHANGED BY THEM, AND, IN SOME CASES HAVE BEEN SEEN BY THOSE NOT IN THE "COMBINE," IS ALSO MORE THAN PROBABLE. To designate these practices under the general term of "Blue Book," is perfectly legitimate, and has many precedents to support it, but to use the term in a literal sense, as some seem to do, is to inject a quality of the humorous into what is otherwise a very serious, even tragic subject.

To deny that there is a vast deal of manufactured and counterfeit phenomena practiced by professional mediums, and that there is also a great deal of trading between them of this commodity, is to betray a lack either of perspicuity or of experience. TO CONDEMN A SINCERE EFFORT TO SEPARATE THE ARTIFICIAL FROM THE REAL, THE CHAFF FROM THE WHEAT, IS TO CONDONE THE EXISTENCE AND ENCOURAGE THE CONTINUANCE OF FRAUD.

Fraud-hunting may not be a very commendable occupation, BUT SURELY FRAUD-HIDING IS IMMENSURABLY WORSE—Worse, not only intrinsically, but because of the gross injustice it inflicts upon honest mediums and the injury it does to genuine mediumship.

One of the greatest incentives to honesty and right doing is appreciation. To countenance and coddle the arrant trickster, whose skill produces marvels, and treat with indifference the honest medium, who is unable to duplicate those marvels, is to offer a premium to fraud, and tempt virtue into the paths of vice, and every judicious attempt to make the distinction clear and unmistakable, should meet the hearty commendation of every Spiritualist.

It is scarcely necessary to say that the attempt to weed out fraud requires great care, and the most thoughtful discrimination in order to do no injustice to the genuine medium. AS IS WELL KNOWN, THERE IS NO PHASE OF MEDIUMSHIP THAT CANNOT BE COUNTERFEITED, AND VERY

FRAUD EXISTS, WELCOME THE DISCUSSION IN REGARD TO THE BLUE BOOK, and recommend to each one the method we have uniformly adopted of bringing to the front the genuine article, and convincing the skeptic and investigator.

OFTEN THE COUNTERFEIT APPEARS MORE STRIKING AND ALLURING THAN THE GENUINE. Materialization, slate-writing, spirit photography, blindfold tests, ballot reading, clairvoyance, trance—all may be simulated very successfully and the difficulty of drawing the dividing line is often almost insurmountable, and hence the importance of cool and careful analysis and great patience.

Then, too, the fraudulent and the genuine will not unfrequently be found so close allied in the same individual or the same instance, that it would require little less than infallibility to separate them.

The ease with which genuine phenomena may be duplicated by trickery is the secret of the many tricksters who disgrace the cause. The genuine medium, finding that the skillful juggler attracts the attention and the dollars of the people, and, finding still further, that it is far easier to produce the imitation than the real, is tempted to pad out with the false, and so little by little the tendency grows into a habit; the exception becomes the rule, and IN ACCORDANCE WITH THE UNERRING LAW OF NATURE THAT DISUSE OF A FACULTY RESULTS IN DETERIORATION, SO THE PROCESS OF DEGENERATION SETS IN AND CONTINUES UNTIL COMPLETE ATROPHY AND DESTRUCTION OF ALL THE MEDIAL POWERS ENSUES.

I am profoundly of the conviction that Spiritualists as a mass are as much to blame for fraud in mediumship, as are the mediums who trick. They demand quantity rather than quality; astounding and overwhelming surprises rather than gentle ministrations, and the demand brings the supply no matter how it is produced.

When we seek for quality rather than quantity; when we are content with gentle drippings from the spiritual skies, and above all, when we resolve to cultivate our own spiritual faculties so that we may ourselves come in touch with the realms of the spirit and know through our own organism the immanence of our spirit friends, and the reality of the soul life so that we will not require a test every day to keep from backsliding, then, and not till then, will the "Mediums' Exchange" cease to be and "Blue Books" be numbered among the things that were and are not. W. F. PECK, St. Louis, Mo.

ANSWER TO MARGARET GAULE.

Elizabeth Harlow Steps Boldly to the Front and Defines Her Position—She is a Great Favorite in the East as an Inspirational Speaker and Her Views Will Make an Impression on Spiritualists Generally.

The Banner received and your letter read. My first thought after reading was the old saying, "Hit birds flutter," but of course this cannot apply here. In the first place, Miss Gaule, you make me say many things that have never passed my lips in public or private. First, the article you refer to was not an attack on mediums or phenomena; on the contrary grew out of a defense of both. You and the public in general are laboring under a false impression, when you apply it in that way. The article was written as a result of a private interview with a reporter that denounced all phases of mediumship, he had really caught in the flimsiest of tricks, imitating three different kinds of mediumship, I was not going to play the fool and say: You were looking for fraud, so found it. That is too weak. Where truth is you can find it, no matter what your opinions are, and if fraud is there, you will find that. Nature does not tell lies, or play tricks. So I said what I know to be the truth.

There is an army of traveling fakirs who pose as mediums, who depend on a system called the "Blue Book," and tricks with which to get money, and many Spiritualists believe in them. I said as well, what did not appear in the article, that a trick in Journalism is "Independent of the fact that I KNOW mediumship is a fact." Then gave him the names of several I had had experiences with, such as Mrs. Jacobs, Mrs. Herbins, Mrs. Kates and Mrs. Pepper, each of these representing a different phase.

If you had read the whole article carefully, you would have seen he gave legitimate Spiritualism a very good standing. I shall not grant your request, as to who uses this book, for I do not deem it the proper place or time, because I did not start this as an aggressive attack, and to answer you would accomplish nothing. When I am called to give evidence in a specified case it will be time and place.

When you quote me as saying, "Thanks to the Blue Book, mediums do not have to rely on inspiration, or spirit control," you quote something I never said; on the contrary was what the reporter said. But I will say to you that any person that, by any means, uses these methods, does not depend wholly on spirit control; the moment dependence on the spirit ceases, and to me this is crime.

Again, when you make me claim Clara Banks as my control, you make me claim what I NEVER did in private or public. No one ever heard me say who my control is, for I do not know. The public, and you illustrate it, have said it was Mrs. Banks, Mrs. Luther, R. G. Ingersoll, Thomas Paine and Jesus. I do not believe a word of it, for several reasons.

It is true the world has a right to doubt my inspiration, and I shall not try to stop them. Indeed, "the future existence of man is a fact no longer doubted," but Science following lines that mediums have suggested, has done quite as much as mediums to establish this.

I am glad I have your pity in my misfortune to have been associated with "fraudulent imitations of Spiritualism." I have not only pitied myself, but have been ashamed to be known as an advocate of a movement that tolerated so much; and I am free to say I have had to stand on the platform and listen to memorized tests, and to others that had confederates in the audience, and all that goes. And I feel that if you would

tell the whole truth and nothing but the truth, you would sum up about as I do. It is silly for anyone to try and deny the fact that is hiding under our names. Take, for example, the many materializing mediums in our ranks, lately exposed, dressed in artificial garments especially prepared to personate a spirit. In Philadelphia the Rev. Howland was exposed, and his wife was practically nude when the lights were turned on. It would seem from your letter I was the first and only person that ever suggested such a thing as there being fraud. This honor I do not claim. The above named are a sample of the army that pass as Prof., Dr., Rev., and Adepts from India. Where long prayers and titles reign, I walk with caution. You know as I know, no true worker has anything to fear, and the other the sooner we are rid of the better for the cause. I shall always stand for honesty, honor and common-sense Spiritualism wherever and whenever I am called on as at Pittsburg.

Yours for the truth, WILLIAM B. HARLOW, Haydensville, Mass.

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THE BLUE BOOK.

There are Several Kinds of Them, and N. C. Westerfield, a Prominent Spiritualist, Gives an Account of one in the Hands of the Notorious "Medium," Hugh R. Moore.

To the Editor:—I have read carefully the article you have published on the question of the "Blue Book," and I am glad to have an opportunity to give my testimony.

I have known of the existence of this book for the last ten years. I have had it in my hands, and I was greatly grieved to see the names of some of my best friends, recorded therein as "seamy marks." I have known of my dear illustrious uncle, John W. Westerfield, of Indiana, and other dear friends and workers in the cause of truth.

I was permitted to see a copy of this work by Hugh R. Moore, the noted medium.

This book is published by subscription, and is so arranged that additions can be made from time to time. I know several mediums, and if they do not actually possess one of these books, they have access to it in the hands of others.

I have seen with my own eyes, messages prepared for members of the Blue Book trust, who were going to some other place for a night or a day, that accurate messages might be given. Some of these mediums are considered very high, and apparently are doing a great work. It is time now that this outrage be stopped. We have enough to contend with, without carrying such a burden.

I notice that one of your contributors makes an offer of \$1000 for a copy of the book. HE MIGHT AS WELL OFFER A PRIZE FOR A FULL SET OF BURG-LARS' TOOLS; HE WOULD GET THEM ABOUT AS QUICK.

Every subscriber to the Blue Book is recorded and registered, and the book really belongs to this association and can be recalled at any time. I trust these few lines will be understood by your readers as entirely for the great cause we all love. N. C. WESTERFIELD, Philadelphia, Pa.

"SPIRIT" WAS OF THE FLESH.

(Here is an example of what has been going on in various parts of the country—the exposure of materializing mediums, each one, strange to say, having on artificial toggery to represent the spirit. Not one of them will submit to the innocent motive test, but in a strange house where confederates is impossible, even when surrounded by their own special friends.)

"Rev." Clarence Howland and his wife, Lizzie, were arraigned before Magistrate Pflinger at the Twenty-third district police station yesterday, accused of having collected money under false representations. The Howlands are "spiritual mediums." They gave a account at their home, No. 1541, North Twenty-second street, on Friday evening. The price of admission was \$1. Scattered through the audience were policemen in plain clothes. Outside the house were more policemen. Special Policeman Hoagland had been detailed to capture the "spirit." When the seance was well under way Hoagland and his men entered the room, and were about to appear. Hoagland stepped quickly forward near the cabinet.

A moment later the "spirit" appeared. "Are you my mother?" asked the policeman of the draped figure.

"Yes, I am your mother," came the reply in a low tone from the spirit.

"Then let me kiss you," exclaimed the policeman, and he placed his hand in his arms. The "spirit" was Mrs. Howland, dressed in artificial toggery. A policeman in the audience turned on the lights, and there was a rush of policemen from outside of the house.

Everybody in the audience was arrested. The "spirit" and Howland were taken to the station house and locked up. The policeman recited the story of the expose to the Magistrate, and the Howlands were held for trial, while the spectators were discharged on their promise to appear as witnesses at the trial.—Philadelphia (Pa.) Record.

"NOT TRANSFERABLE."

"

PAYING RENT = A Discourse Given by the Guides of Mrs. Cora L. V. Richmond.

"Render unto Caesar the things that are Caesar's and unto God, the things that are God's."

The wisdom of this saying or injunction is, if you do not render unto Caesar the things that are his, he will come and get them. The modern text might be: Pay your rent when the collector calls, for if you do not you will be evicted.

Everyone is sensitive just at this time of the year about paying rent. Landlordism and Tenantry are the results of the physical, industrial and moral state in which you find yourselves.

The tenant thinks he has the hardest time. But just try and be a landlord. Of course there are more tenants than landlords, and naturally there will be just as long as there are either. But the landlord does not have a good time either. Because the idea of being a landlord is the idea of not owning the house and not earning anything about it.

Just here we will say: While we do not admire landlords as a rule, we must say this in their behalf: when a tenant moves into a new place or is occupying an old place, unless that tenant takes as good care of that place as he would if he owned it he is not a good tenant. People say, "this is a rented house and I don't need to be careful about it." That state of mind produces landlordism. Of course, the landlord is not ideal by any means; if he is he does not stay a landlord very long; he who cares for his tenants, who cares for those who inhabit his dwellings. But human beings are, as said before, occupying rented houses, living in the cities, or cultivating the soil on leased farms, just according to the present state of human unfoldment. When a man can be taken from the plow to the gun; when a man can be taken from the shop to the field of battle it is a state of landlordism. The king, the ruler or Mammon govern.

Your house of life is not your own. One in the Orient said: "See that the house of life that you have built is yours, that you may possess it, and when ready that you may leave it."

The house of life that most people occupy is a rented one only; the government is not theirs, the city or community is not theirs, and they occupy a habitation temporarily that they have not built; there is landlordism in the body, mind and spirit. There is landlordism in the spiritual building of the people.

People talk about the outward monopoly, but they do not think anything about the monopoly of the kingdom of heaven, as made of the select, the few saved, and of the many mere tenants, paupers at the will of the theological landlords. They talk a great deal about industrial conditions as being wrong, but they forget the divine intent or personality that they have not regulated to the human body as the human tabernacle, the physical temple that they may pervade and inhabit but do not.

If you are a glutton, that is your landlord, and you pay tribute. For every physical excess not conquered, you are paying the landlord who owns and occupies your body. If it is drink, see what it does in wrecking the habitation. If it is any other outward excess, see what it does to ruin the structure of life; if pleasure is your landlord, see what mere physical indulgence in pleasure brings. You pay the rent instead of inhabiting a body that you possess. And all this is because you are not the master of the mysteries of the house in which you live.

How can you govern society, a nation, a world, or even your own little children when your own house is not yours. When your appetites are all ungoverned?

You pay the rent if you pursue the seeking of money. Do not envy the millionaire; he is not only paying the rent on every mansion, palace or building that he owns, but he is paying usury to Mammon several times by his life-blood; brain and nerve are being exhausted; and at last the great financier collapses. That comes from paying life-blood rent.

If you are an athlete and think only of physical prowess, you succeed for a decade of years, very rarely longer; then you pay the rent. And that is of blood, muscles, and nerves overwrought. The sights

that you see in the circus of trained human beings, who can do extraordinary things, may illustrate the possibility of what the human being can do, but they do not illustrate any human need. Those who do the extraordinary things pay the rent by accident to-day, nerve exhaustion and breaking down to-morrow.

It is said that drink causes a great deal of insanity; that religion—so-called religion—causes a good deal of insanity. These are said before, pay the rent. But Boards of Trade illustrate what we mean. No man can continue in the atmosphere of violent financial competition without breaking down, sooner or later, which he does. More people become insane, in proportion to the number engaged, through operations on Boards of Trade and other financial marts than from any other cause. In England and America (London and New York) and other great financial centers one must know the record of those who pay rent to the financial defaulters and embezzlers. These are legally protected and defended, but private and public asylums are filled with people who have to pay this undue tribute of their lives to Mammon.

Your fears, and your doubts, and your hatreds, and your various passions occupy your human dwelling; they are the bats, ravens, spiders and vermin that you have not kept out of your house of life. You are not good tenants nor good landlords.

Here is a corner where you have suffering. You keep it shut up like a mausoleum. You enshrine your suffering and memorialize it every little while. Then you call that your house of life. You had a great sorrow sometime, and (unless you are wise, self-controlled, good and the great sorrow has been a great baptism) just as soon as your friends come in, you beckon them to this silent chamber and open up this awful thing to their gaze. You tell it all over again as though it were but yesterday; your tears come and you grope around with them in the shadow and dim light of that horrible place. And you call that life; you call it entertaining your friends.

We tell you, you are paying the usurer's price for this house that you live in when you do that. The first thing you know, with nothing seemingly done, it slips away from you, and you say: "Well I have not accomplished anything that I thought I was going to." But you do not think it; you do not think it hard enough. You have not outgrown paying this tribute to serve your individual selfishness.

Selfish sorrow is a great deal worse than selfish greed. You cast a miasma and gloom over your habitation and your friends. You quarantine houses and families where there is scarlet fever or small-pox. We wish there was a moral quarantine for people that have undue selfish sorrow. Because the former maladies are not half so dangerous—in fact they are really not dangerous. But these privileged people impose upon you; they claim your sympathy and they go out of their houses to get it.

It is a terrible thing not to inhabit your bodies; not to have all the windows opened to the sunshine and the fresh air and the light of heaven. It is only in the sickroom, or where there is a person whose eyes are afflicted, that the window shades are pulled down. Whoever heard of a well person walking all the while in a vault or sepulcher?

Over in England, at Newstead Abbey there is a cypress walk, dark and shadowy, where there are all kinds of hideous figures of men, beasts and reptiles, representing the human passions, and the various temptations. Along that way the monks once walked for penance. Lord Byron walked there to sneer; he was the greatest slave. For they were sincere; they walked through the cypress avenue into the sunshine when they felt their penance sincere. Lord Byron, in his cynicism, walked there, but never got beyond the cypress walk into the sunshine in mortal life.

People pay dearly for the shadows. They begin this paying of rent, or usury, as said before, by the result of human conditions.

Your intellect sometimes dominates you, and people say, who are thus dominated: "See what a lordly house I live in, see what a wonderful ruler I am. I

never bend to anything that my reason does not tell me is true." See what usury people pay to reason, since reason never told a human being anything that he did not know. And people keep up paying this tribute; they talk about reason as though reason was something that had created the heavens and the earth. When God said, "Let there be light," there was no light according to that kind of reasoning. The truth is, if you know something, or think you do, you can reason about it and tell what to do with it. If it does not amount to anything, you can reason about it just as well as if it were very important. One million of a grain of intuition is worth a field full of reason. Because when intuition is awake, you know the thing, you do not have to question the reason why. And that knowledge is the result of that which is within the soul, if you only allow it to come forth.

When you pay this tribute to the mere intellect you are carefully shutting and locking the doors of intuition. That is why the doctors in the temple could not compete with the Jesus twelve years old; that is why the wisest professors of the universities cannot tell you anything about the soul of man here or hereafter. They are paying rent on the grand vantage ground, as they think, of intellect and reason. They not only pay it there, but everybody induces them to pay double tribute. They shut out that of which reason is but the least of the servants of the mind.

You do not believe it? You are taught differently; the curriculum of the universities teaches you of the realm of reason only. The schools try to grind you out through their particular mill. One poet inspired by genius—as was Tennyson, as was Longfellow—tells more truth to an age than all the schools of a similar period.

You have learned a great deal that Darwin, Huxley and Spencer taught. But Alfred Russell Wallace had stepped out from their limited views and refused to pay the landlord of Agnosticism and Materialism. He would not do it, because he knew of the larger "mansion not made with hands;" of the larger learning not fashioned by the intellect, the human intellect, of the larger proprietorship that comes of man's right to his soul as well as his body and mind. Just as soon as anything shuts the door of this higher habitation, that thing is demanding you to pay rent.

Did you ever hear of any person asking as much for a basement as for a well-lighted, airy, spacious room? That is exactly what mere physical and intellectual culture does. It demands that you shall live in the basement.

Now, the world, awakening to this thought, branches out in new directions. Of course, theology tried to put this great and everlasting usury upon you of accepting the kingdom of heaven altogether by the narrow pathway of a little bridge or a little space or room; but, one by one, people have broken away from those fastenings, little by little the world has grown to a knowledge that this great, upper and more divine habitation belongs to all souls; that it cannot be taken away from them; that no one can possess that portion of the kingdom of heaven that is yours, individually. And whatever they say about it; whatever they claim concerning it, you know that it is impossible for another to possess that heaven which is yours.

As soon as you enter into your inheritance; as soon as you will inhabit your whole tenement, you may know that this is yours; the body for physical use, the brain for mental and intellectual use, the spirit to impart life, pervade, and use the organism, and when finished do what it likes with it; ashes to ashes or dust to dust, or to the clime if you like, no matter, but when you have finished leave it. The great lesson and illumination that has come into the world because of Spiritualism, is not only to leave it when you have finished with it, but to know that your friends who have left their bodies when they had finished are in a better, larger, more perfect, more spacious, more responsive habitation of the spirit state. All that is valuable is taken with them. That which is required only by the material nature passes back to the dust. The great, wonderful lesson of life, the great, com-

manding force that is within you, the great dominating light that is within and beyond and the opening up of this larger and more perfect mansion is the right of every living human being. You can distrust and dispute, and deny anybody who tries to limit you in your eternal possession.

This great truth that has forced itself through and into human consciousness in this age produces, of course, a great many peculiar, interesting, startling, vague and extreme conditions. The fact that the world can have other Messianic lives crops out in various false lights. There have been no less than 18 or 20 in Chicago within the last twenty-five years (Christians in their own estimation); each having a number of followers. But the false light shows that somewhere is the true. The counterfeit must illustrate the real, or the counterfeit would be of no value. It is a very useful lesson in this age, generation and century to know that a little light, a very small percentage of inspiration and a great deal of egotism produces a modern messiah, or a modern prophet. But it also shows that somewhere in the luminous upper chambers of this dwelling, which you do quite reach, is the real Christ. It illustrates the thought that the world is growing to this ripeness, to this estate.

Now, of course these buildings in your cities that go on stretching up from year to year toward the physical heavens are an illustration of man's power, of man's wealth, of man's avarice, of man's greed, of all that landlordism implies. And it is in the upper stories where there is the most light and the best air. Yet the habitable earth receives an average amount of sunshine everywhere. But in the basements where the poor are crowded and in the buildings where most of the work of the world is done, you have to use artificial light when the natural sunshine should illuminate them. This is usury upon your senses and upon your rights.

But it is just the same with you personally. You are paying all this price for physical, mental, intellectual and, to strain a point, moral supremacy. And you are not paying any attention to that which makes the whole of this possible.

The spirituality of the race comes by this growth which is illustrated in individual lives, and is found where those lives bear forward the same great truth or great presentation of truth to the world. But the ordinary human beings that have it are not noticed. Sometimes the man that lives alone in the woods, or the man who dwells alone in the busy daily haunts of life, or on a little farm, or somewhere and realizes the equilibrium between the spirit and the body, is never noticed or accounted of any worth. But these constitute the great moral and spiritual force of the world. The man or woman that can meet adversity and not weep, that can come into the presence of that which is called grief in their own personal relations and overcome it, that can understand that the experiences of human sorrow are the passage ways that admit them to the higher mansion of the whole human dwelling. There are unfrequented gates; the passage ways that have been overgrown with moss, with tangles, with briars; that have never been opened, but will one day open up to the glad sunshine of the upper world.

Why is it that with every recurrent season or anniversary of the passing on of any friend, or any loved one instead of going up into the House of Life you all go down into the house of death? It is because you are paying rent to death not dwelling with life. It is because your human habitations, your human conditions, tethered, blinded, filled with the dust of ages, have not yet been renovated by the light that comes from the realm beyond.

Even Spiritualists, who stand in this new, perfect light of the world beyond, have not yet learned the lesson. But those who know that the soul chooses its habitation, remains for a day or a hundred years, according to its needs and state, and that the human body is for use, and nothing else should be full at this hour with the wonderful beauty and glorious knowledge of, how fair are thy tabernacles oh, my soul!

THINGS IN GENERAL

Letter From Mrs. Clara Watson.

It has been some time since I have written you through The Progressive Thinker. I am quite human, and consequently like other people, and I note others like to tell where they are and what they do, and we readers like to have them, and thus we keep posted regarding the work being done, and also in touch with the workers; and maybe the writer needs to know the workings of the world. I am at home, and to me there is no place like home. "Home is where the heart is." Home is where love broods as a sweet benediction; where interest in the other's welfare is manifested; where harmony reigns, where individuality holds sway and yet where no one is "boss"; where the right of each member to their own opinion and the expression thereof is respected; where freedom of action for all members is recognized (assuming, of course, that that action is good) and where Liberty (not license) is the watchword and Progress the beacon star.

This is home, and fortunate am I to be the inmate of such a place. Yes, I am at home, and yet am away from home much, although I am not a "pastor" or "missionary" or missionary or traveling lecturer; nor president of a school or camp, nor yet a test case (which I were, for there are so many people who long for the proof of what we speakers say, but nevertheless there is work for the common ones).

The reaper, Death, is busy at work, and I have officiated at seventeen funerals since the year commenced, and five during the dates January 6 and May 9, the states of New York, Pennsylvania and Ohio covering the field of action. Those for whom these memorial occasions were held represented all "faiths" except the downright orthodox; Spiritualists, Unitarians, Universalists, Liberals, Free-thinkers, etc. On two occasions it was distinctly stated the friends departed were Free-thinkers, and a service in accord was desired; no state orthodox forms or customs were wanted, and as all true Spiritualists are Free-thinkers, and as I am not given very much to imitation of church stunts any more, although I am sure from the way the task imposed was not a difficult one, and these services were conducted without religion or church, or prayer or God, or Bible or Jesus.

But I did leave out the Spiritual! No. I never fail to make my point there. The spiritual nature is a natural nature; death is an event in life and continuity of being a fact in existence, a fact in nature. And I am sure from the attention given and favorable remarks made and appreciation expressed, that intelligent people are ready for the progressive thought and newer methods. And omitting or excluding all orthodox formula from funerals does not rob the occasion of tenderness, sweetness, sympathy, sacredness or spiritual upliftment. Excluding Christian imitation

does not exclude the spiritual helpers from the spheres supernal.

About half of the number of the funerals attended were for those who were avowed Spiritualists.

And then I have had some other work to do. In February a small-pox scare struck our city, and our board of education passed a resolution closing the doors of our high school against all healthy unvaccinated pupils, and 1,200 were barred out, and then the war was on in earnest, and I had a hand in it, too. Protests from the anti-vaccinationists began to appear in the city press. I wrote one strong article to help the agitation along, and then was invited to address the citizens of our city upon the subject, which I did later at the city hall. A large audience was present, and once at the hall, the prophet received honor in his (her) own country. Two rising meetings were held, and public sentiment started to white heat and the agitation resulted in the relenting of the board of education, and the pupils returned to school.

And I might add in this connection that one of the victims of small pox was a leading Christian Scientist, and by the side of the notice on the door, "Mrs. Christian Science" was posted: "Small-pox; keep out" and yet the "science" declares there is no such thing as disease. But "God is good," and the lady recovered.

And then later the "revival" craze came to town and we had an old-fashioned hell-fire and brimstone revival conducted by "evangelists" imported for the business, and for a month the weak-minded people were scared into religion and into the church, and I had a hand in that, too, after it was over, I could not let the opportunity pass to give the wind-up to the affair, which I did through the press.

Really this cry of fraud in Spiritualism is getting to be something terrible, and is becoming monotonous, too, and what good comes of it anyway? Surely the constant hue and cry about fraud dominant in Spiritualism is enough to discourage any candid, upright person from engaging in its investigation, and if I believed all I read and all I hear about fraud in Spiritualism, and had no self-knowledge of its truthfulness, its grandeur, its sublimity, its elevating nature, its mighty power for good, I think I should conclude that Spiritualism was a humbug of the deepest dye and a fraud upon humanity.

In a word, so much has been said by Spiritualists themselves derogatory to the movement, that as stated, if I were not possessed of some degree of self-knowledge regarding the truth of Spiritualism; if I had not felt its magical influence thrill my own being; if I had not tasted the sweets of its inspiration; if I had not basked in the sunshine of its radiance; if I had not breathed in its very effluence; if I had not sensed the potency of its mighty power molding and shaping my life's actions and labors (and yet never to the sacrifice of my individuality), if I had not experienced those moments of illumination and exaltation when the soul seems im-

bued with super human power; if I had not realized its quickening influence in the realm of individual mentality; if I had not received through mediums golden prophecies and glowing promises, and met their realization and fulfillment in my life's experiences; if I did not know all this to be true of Spiritualism and read the spiritual papers, I think I should conclude Spiritualism was "no good" and let it severely alone. But knowing this, my confidence is not shaken by the cry of fraud.

That fraud finds its way into Spiritualism no one doubts. Indeed if its ranks were free from this element of society it would be the only ism on earth behind which fraud is not entrenched, and so long as humanity is on the plane of material existence today, there will be those who will encourage and countenance deception, some through ignorance and credulity, and some willingly and knowingly.

There is a large class of people whose intellectual caliber does not admit of good judgment nor keen discernment, and this class are easily duped by the trickster.

Since writing the foregoing I have added two more to my list of funerals and this writing was laid aside to attend them. And added to the work herein mentioned, several written "messages" have been given to sorrowing, suffering and discouraged ones, and thus though not in the "ring" or "deal" nor yet in the "field" until I am trying to fill my place or small niche of usefulness in this great world.

CLARA WATSON.

Jamesstown, N. Y.

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SUBJECTIVE MIND

Fails to Explain the Facts of Spiritualism.

I have just finished reading Thomson Jay Hudson's Law of Psychic Phenomena and I found in it many very good things and much useful truth, but it seems to me that the author pushes his ideas of the subjective mind too far and makes it stand for too much. Mr. Hudson's subjective mind theory fails to offer a satisfactory explanation of many facts seen without the body. A voice from an unseen spirit, spelled and pronounced a name and told me it was for my daughter's girl baby before the mother had any knowledge of the infant's existence and the name was one I had never seen or heard previously. If this incident is explained by the subjective mind theory it must have been the subjective mind of the spirit.

I am acquainted with a lady who while under the influence of chloroform saw her body lying upon the operating table just as it was and watched the operation performed. She is not a Spiritualist, but she says that she knows she has a mind and spirit form that can see without her body.

I am acquainted with a young man who saw his friends working over his body upon the shore, when to all appearances he had been drowned and was lifeless.

The author of The Light Among the Hills, which we have all read with so much interest, in a personal letter to the writer gives an account of some of her own experiences which can scarcely be explained by the subjective mind theory. Mrs. Lewis says: "I drove up to my friend's house, where I found a neighbor who was anxious, for me to write a letter. He said that if I would go into the house and write the letter he would take care of my horse and so I trusted him to do so. After the letter was written I went up to my room and took some sewing I was anxious to finish. I sewed for some time and so far as I know my whole mind was concentrated upon my work. Suddenly I heard a voice say, 'Go to your horse—go now.' I dropped my work and went down the stairs and through the house and shed to find there was a decided ring in that voice that impressed me as meaning business. At the stable door I met my horse and if I had been two minutes later he would have been running a wild career through the village streets and the possibility of what might have happened is not pleasant to contemplate. The next day I returned home, and while going down a steep hill I heard a voice say, 'Look out for your harness.' I supposed the harness to be safe, but I stopped, and standing up in the carriage I looked over the horse and seeing nothing wrong I drove on. I had gone a few rods when the voice spoke again, this time sternly, 'Look out for the harness again.' I looked at the ground and as I did so the neckstrap gave way

letting the harness fall about the horse's knees. I saw at once that but for that warning voice the horse must have been thrown down. As it was, I was obliged to hold the harness together with my hands and walk beside the horse for about half a mile to a neighbor's house, and it served me right. When we do not give our full attention to our warnings we ought to be punished."

If the soul of man lives after death, why is it unreasonable to believe that it can communicate with souls still in the flesh by telepathy or otherwise? Mr. Hudson after his lengthy argument to prove that the subconscious mind explains the phenomena of Spiritualism, finishes the subject by saying (page 304): "We must still look for immortality with the eye of faith alone, relying upon the promise of the Master. He accepts as truth the record of Jesus and the old traditions, but asks us to disbelieve greater evidence. In other words, he asks us to give up what we know to be true, the evidence of our own ears and eyes, and accept something we have to take by faith alone."

On page 346 he speaks of the spirit of truth that is abroad in the land and the faith in the Christian church. Our brother certainly needs more clay applied to his eyes if he cannot discern the lack of true spirituality in the churches. Civilized (?) nations still go to war and slaughter each other by the wholesale and the earth is drenched with the blood of animals slain to pamper the depraved appetite of mankind. These facts speak more plainly than words regarding a spirituality that is born of faith, instead of knowledge.

If anyone chooses the Bible testimony in preference to any other to prove immortality, we might say that modern Spiritualism is a fact for the spirits Moses and Elias were seen and heard talking with Jesus. It seems strange that any sane person should try to explain away all modern evidence of spirit return and then accept as facts statements of which we have no proof. "A chain is just as strong as its weakest link." If we as Spiritualists are deluded it is certain that Mr. Hudson is not the Messiah he saves us.

Spiritualism demonstrates facts which the churches preach but never prove. If Spiritualism is not true we are without any evidence of a future life, we are hopeless and better keep on singing, "Hark! from the tombs a doleful sound." Let us be true to ourselves and spread the blessed truth.

HORTENSE M. PHELPS.

Otterville, Ont., Can.

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Passed to spirit life, from Kansas City, Mo., April 22, 1904, Mrs. Sarah Cadwallader. She was born at Davenport, Iowa, April 22, 1848. The latter portion of her earth life was passed in Missouri, mainly in Springfield. She suffered long and severely, but bore it with remarkable patience and resignation. She leaves two sons and a daughter. She was a devoted Spiritualist for many years, and derived much satisfaction, peace and comfort from personal communion with the higher life. A noble soul, pure, affectionate, gentle and progressive, beloved by all. A home circle of loving hold in the room where her mortal form was reposing, she made her spirit presence manifest and gave verbal communication to her beloved ones. How cheering and happyifying this evidence that so-called death hath no power over human affection. Again was the reality of immortality demonstrated in the midst of the funeral services on the following day; the hymn hereto appended, which had been previously selected by the deceased, was being sung, when a distinct and loud rap was heard by all present upon the glass of the casket, above the dear face resting within:

The Silent City.

There's a city just over the hill,
Where daisies and buttercups grow;
Never city so peaceful and still
As this with its gates white as snow.
There grasses grow close to each door,
Air birds warble music at will;
There the zephyr blows softly all day,
In that city just over the hill.

From that city just over the hill
There comes no complaining or strife,
For its inmates so peaceful and still
Have laid down the burdens of life;
Within those pure mansions of stone,
So white like a symbol of peace,
All their physical sorrows have flown,
Through the door of a happy release.

But away from the flower-spread street,
Above the mansions of stone,
There are voices harmoniously sweet,
Hearts thrilling with love's tender tone.

They call thro' the stillness of death
To souls that are bleeding with pain,
And they whisper in sympathy's breath,
"You shall meet ev'ry loved one again."

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passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions and passing through the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headaches; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cure. A valuable book—Professor Wilson's 400 page Dictionary of Disease, Free. Address New York & London Electric Association, Dup. 11, 629 Walnut Street, Kansas City, Mo.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then it is yours. If the figures have expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

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Echoes From the World of Song. Volume No. 2. By C. Payson Longley. Choice inspirational songs, suitable for all occasions. This book is well bound in cloth with gilt illustration on cover, and frontispiece bearing portraits of Mr. and Mrs. Longley. Words and music, sheet music size. Price \$1 each; postage 15 cents additional on each book.

Longley's Collection of Beautiful Songs. For public meetings and the home. Words and music. Price, board covers, 40 cents; cloth, 60 cents; by the dozen, 30 and 60 cents each. These songs of Professor Longley's are gotten up in most attractive style, and more than worth the small price asked for them.

Maxham's Melodies, With Words and Music. 15 cents.

The Spiritual Harp. A collection of vocal music for the choir, congregation and social circle, by Dr. J. M. Peebles and J. O. Barrett. Price, \$1.25.

Cosmos Hymn Book. A collection of original and selected hymns for liberal and ethical societies, for schools and the home. Compiled by L. K. Washburn. Price, paper cover, 60 cts. Golden Echoes. A new collection of original words and music for the use of meetings, lyceums and the home circle. By S. W. Tucker. Price, 15 cents.

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The Spiritual Songster. By Mattie E. Hull. For the use of circles, camp-meetings and other Spiritualistic gatherings. Words only. Price, 10 cents.

The Lyceum Guide. A collection of music, golden choruses, recitations, ory games, choral responses, funeral services, programs for sessions, parliamentary rules. Containing instructions for organizing and conducting lyceums, for physical culture, calisthenics, marching, banners, badges, standards, the Band of Mercy, etc. Compiled for the use of progressive lyceums and societies, by Emma Wood Tuttle. Price, (cloth binding), 50 cents per copy, or when ordered by the dozen, 40 cts. each.

"THE LIFE BOOKS"

BY RALPH WALDO TRINE.

What All the World's A-Seeking, or The Vital Law of True Life, True Greatness, Power and Happiness. Contents—The Principle; The Application; The Unfoldment; The Awakening; The Incoming; Character Building Thought Power. Price, \$1.25.

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The Greatest Thing Ever Known. "The moment we fully and vitally realize who and what we are, we then begin to build our own world, even as God builds His."—From title-page. Price, 35 cents.

Every Living Creature. "The tender and humane passion in the human heart is too precious a quality to allow it to be hardened or effaced by practices such as we often indulge in."—From title-page. Price, 35 cents.

Character Building Thought Power. "A thought, good or evil, an act, in time a habit, so runs life's law; what you live in your thought world, that sooner or later you will find objectified in your life."—From title-page. Price 35 cents.

Life Paragraphs: Selections from the "Life Books." Price 15 cents.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

GENERAL SURVEY.

THE SPIRITUALIST FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet it is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR articles.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that the Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Some items would be cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE.—All items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. Items sent to those who do not comply with this request will be cast into the waste basket.

KEEP COPIES OF YOUR poems sent to this office. for they will not be returned if we have not space to use them.

ANNOUNCEMENT.—Harrison D. Barrett is located in Syracuse, N. Y., for the month of April and May. He will be pleased to fill week evening engagements within easy distance of Syracuse upon reasonable terms. Address him at once for dates and rates. Send all letters to Harrison D. Barrett, P. O. Box 462, Syracuse, N. Y.

C. J. Barnes will lead a trumpet service at 822 West Monroe street, Tuesday night, and Friday night, at 8 o'clock. He will only be in the city for a short time, as his health is better now. He will be glad to meet all friends. Mr. Barnes has an excellent reputation as a trumpet medium.

Five hours after relating a presentiment to a younger sister that she would be burned to death by an accident, Louise Osenbaugh, Mahanoy City, Pa., rushed down three flights of stairs in her home there, aflame from head to foot. Her clothes were completely consumed, and the flesh hung in shreds. Death followed soon after. The woman's dress caught fire while she was heating a curling iron over a kerosene lamp. Miss Osenbaugh in describing her feelings to her sister prior to the accident said her mind had been tortured for several days by the fear that she would be burned to death.

L. M. Cobb writes from Norwich, Ct.: "The regular meeting of the Spiritualist Academy ended for this season on May 29. In accordance with the request of the speakers flowers were brought in memory of the friends who had passed into spirit life. The platform was prettily decorated by the variety which were generously donated. Memorial services of a very interesting character were conducted by the morning by Mrs. and Mr. W. Kates, who delivered a most able and never to be forgotten discourse. In the evening Mr. Geo. W. Kates spoke in an equally interesting manner and the large audience listened attentively to his remarks, and regretted that it was the close of a most successful series of meetings conducted for five weeks by himself and wife. I am confident that his earnest work for the cause of Spiritualism has imparted to those that heard them a fresh impetus, and we shall look for an abundant harvest for the good seed sown must bring forth an hundred fold. That they may be permitted to enjoy a season of rest in their country home, and be able to go forth with renewed strength to labor in the vineyard of the Master, who while on earth went about doing good, is the heartfelt desire of one who was greatly benefited by their sojourn here."

Oscar A. Egerly writes: "On Sunday, May 29, I concluded a very successful five Sundays engagement with the First Spiritualist Society of Hamilton, Ont. My engagements as made for the near future are as follows: June with the First Spiritualist Society of Connecticut, Ohio; first two Sundays of July with the society at Townville, Pa.; last part of July with the spiritual camp meeting at Brevelille, N. Y.; entire month of August with the Grand Lodge camp, Michigan. I have the month of April, 1905, engaged with the First Spiritualist Society of Lynn, Mass. I would be pleased to engage the months of February and March, 1905, with eastern societies."

Richard Lee writes from Waterloo, Iowa: "Max Hoffmann, the well known and favorite medium among Western people, lectured here on Sunday evening, May 29, at an overflow hall. An excellent memorial address was given. Two solos were beautifully rendered by Mrs. Falls, also recitations by Lillian Falls. The evening closed with the answering of questions and spirit messages by the pastor, Mrs. Maggie Waite, who never gave more accurate communications than on her closing Sunday. This popular service was expressed that this popular society must close until called to give Mrs. Waite a much needed rest for her camp labors."

Theodore Franck writes from Louisville, Ky.: "At the Church of Spirit Communism on Sunday evening, May 29, Mrs. Annie Thronsen chose for her subject, 'Our Rights.' This was the last service to be held by this church until after the sultry summer months. It re-opening in the early fall. Mrs. Thronsen sang an inspiring solo. The conditions were in perfect harmony. The speaker commenced her tests, which were accurate, detailed manner in which they were given should mark a record in the history of this church."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ATTENTION LYCEUMS.—During June, July and August the Progressive Thinker will be sent to Lyceums for one cent per copy. This will enable you to increase your subscription one-half its present number, with no extra expense. Address J. W. Ring, care of the Spiritualist Temple, Galveston, Texas.

Ira Wilson-Kayner, the lecturer and test medium, who has been doing some most excellent work in Texas, has returned to Chicago, and is at her home, 110 Jackson Boulevard, where she can be addressed.

Lincoln Neb.—A Spiritualist medium having declared that Eli Feasle, a wealthy bachelor farmer of Nuckolls county, who disappeared three months ago, had been murdered and his body hidden under the kitchen floor, boards were taken up and the ground found disturbed, but no corpse was unearthed. The medium said the body had been returned to a field. This too, was dug up and then the medium said it had been thrown into the river. This was dragged for several miles downstream, but to no purpose. Recently, however, a farm hand working in Feasle's field plowed up a severed hand wrapped in a piece of bloody clothing on the spot that the medium had located as the burial place of the body. The hand was identified as that of the missing man. The discovery resulted in a renewal of the search for the body. Meanwhile Feasle's housekeeper, Mrs. Hutchinson, her son and a nephew of the missing man have been arrested charged with the murder. All three are in jail at Nelson and held without bail.—Denver Post.

H. F. Coates writes: "Sunday, June 12, promises to be a day of more than usual interest for those who attend the Church of the Spirit, 4308 Cottage Grove avenue. Geo. H. Brooks, who is one of our oldest and best known workers, will be with us, both afternoon and evening, to lecture and give psychometric readings. His subject will be taken from the audience in the afternoon, followed by messages by himself and other mediums. At the afternoon meeting Mr. Brooks will unite in marriage two of our members. His evening subject will be, 'Why Is the Soul Immortal?' This subject no doubt has been a perplexing one in your mind. Perhaps some thought will be given on this occasion which will make the future clear to you. Come early. We will begin at 8 and 8 p. m. May 29, T. W. Sherik spoke for us, his subject being 'Progression.' Mr. Sherik's remarks showed reason and logic and many thoughts were given old Spiritualists to ponder over. We need more lecturers like him. June 12 will be our last afternoon meeting for the summer. Our evening services will be conducted as usual each Sunday evening at 8 o'clock. You will always find a welcome and we will endeavor to give you the best talent possible to obtain. Our music is an added attraction."

The czar of Russia is said to be convinced by the medium, Philippe, that the Denver Post says: "Soon it became an established custom that before every important decision on state affairs seances were held by Philippe. These always took place in a suite of rooms situated in a side wing of the winter palace, not far from the one which in 1879 was undermined and exploded a few minutes before Alexander II. was crowned in an ornate way at a great ceremonial banquet. That plot, which is remembered, was the forerunner of the one which finally cost the life of the czar-laborer. Nearly all the seances arranged by Philippe were witnessed by nobody but the czar himself. One by one Nicholas II. was brought into alleged contact with the spirits of his predecessors on the throne. At last came Alexander II. who made his apparition to the czar. Peter the Great, Alexander III, and even ill-fated, half-crazy Emperor Paul, himself victim of a regicidal conspiracy, obeyed the summons of the cunning Belgian and gave counsel and warning to their crowned son. In the matter of the Finnish problem, it is an open secret in St. Petersburg political circles that the whole conduct of Russian policy was planned, modified and carried out in accordance with the dictates of the spirits called from the vasty deep at these seances. As a curious coincidence it deserves mention that this policy, as adopted by Nicholas II., was precisely that strongly advocated by Polyedonoff and Plevh. And it was the ghost of his father, Alexander III., which decided the czar."

Mary Weeks Burnett says: "The law of the occult is a mystery, philosophy, explains and justifies the facts of our life. We know them. This doctrine holds that men are what they have made themselves; that their lot has been fashioned by their own acts; that they suffer or enjoy because they have earned either suffering or enjoyment. The condition in life is not an accident; it is an effect. If any man once clearly sees that his present condition is but the result of his conduct in prior life, it means and expresses not merely what what he has done, but what he is; that it is not an accident or a freak or miscarriage, but a necessary effect through invariable law, he has taken the greatest step toward contentment, harmony and a better future. It stimulates endeavor. If we are now what we have made ourselves, we shall be what we make ourselves to be. The mold of nature is in our hands to-day. It is just as certain that rebirth will be upon the lines we trace in this life as that the latter part of this life will be upon the lines traced in the former part. A deep and steady conviction of the truth of this law gives to life an immovable serenity and a perfect fearlessness. Would that the world knew and could feel the strength that comes from the resting of the law. Unfortunately to most of the Western world it is a mere chimera. Only our deeds can hinder us; only our own will can fetter us. Once let men recognize this truth and the hour of their liberation has struck. Nature cannot enslave the soul that by wisdom has gained power and uses both in love."

The officers and Society of New Orleans unanimously extend to Mrs. Nelson S. Baude "their thanks on her departure from their midst, for the valuable and faithful work she had done for the society and the cause of Spiritualism, as a defender of the cause when attacked by the foes of our holy religion, as in the case of Dr. Coburn, the

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Baptist evangelist, and in his utter defeat of his denunciation of the truth of spirit return deserves special mention, and when the time shall come for us to pass out of this mundane sphere there should be placed upon his tomb a commendation of her valor upon that occasion. It is the unanimous wish of the officers and members of the Association that her journey through life may continue, as it has been, that of earnest endeavor in uplifting the cause of Spiritualism, in furtherance of which she is heartily recommended to any society in need of a speaker. For the indefatigable and earnest work as pastor of our society since in our midst she has been elected an honorary member of the same."

Dr. George P. Benson, magnetic healer and Spiritualist trance medium, died at his late residence, 1130 Tchoupitoulas street, New Orleans, La. For forty years Dr. Benson practiced medicine here. He lived in the same neighborhood nearly all the time, and came from England to this city after receiving a diploma as a homeopathic physician. After remaining in this city for a while he branched off into magnetic healing. He was a Spiritualist and it was said was one of the best trance mediums here. He often entertained his friends with spirit meetings in his home. He did not pay any special attention to the time to magnetic healing. Some of his old friends at his home last night said he had effected many marvelous cures. They said he had patients from all sections of the city. He was at one time president of the New Orleans Spiritualists Association. He fought throughout the civil war as a Union sailor on a monitor. He made several trips around the world during his life. Since his illness which has prevented him from following his chosen profession, many persons have called to inquire about his health, and frequently they paid him tributes for the good he had done some friend or relative of theirs who had been a patient.—New Orleans paper.

All mail for E. W. Sprague and Mrs. C. A. Sprague, the N. S. A. missionaries, should be addressed to their home, 618 Newland avenue, Jamestown, N. Y., where they will remain during the month of June.

The Republican, Rochester, Ind., pays the following tribute to Mrs. Cora L. V. Richmond: "Arrangements have been perfected whereby Mrs. Cora L. V. Richmond of Chicago, will deliver the funeral oration over the remains of Francis M. Ernsperger, Tuesday afternoon. Mrs. Richmond is recognized as the most eminent pulpitist in America representing the Spiritualist cause. She has been a traveler of world-wide renown and spoken to the nobility and brain of the earth—scientists and eminent personages in all civilized nations. She has spoken often and to larger numbers of people in McVicker's theatre, Chicago, than any other person in the United States, unless it might be the celebrated Dr. Thomas. Dr. A. An actor who the peeress of her sex and the greatest of the world is attested by the manner in which she ingratiates herself in the hearts of her audiences wherever she goes." Later the same paper said: "It will probably not be taken as an expression of disrespect to the numerous public speakers that have preceded her, in Rochester, to say that the address delivered by Mrs. Cora L. V. Richmond, at Spiritualists' church, Tuesday evening, was the most scientific and learned presentation it has been our fortune to hear and the general expression of those who listened to her is in the highest tone of admiration. Her subject, 'The Present Great Spiritual Cycle,' led from the time of the most ancient history to the present era, embodying the glacial periods of the earth's great natural disturbances and cycles, phenomena of war, moral, mental and physical evolution of man and matter. The presentation was scholarly, logical, psychological, geological, astronomical and educationally scientific. There was a goodly attendance of Rochester's cultured citizens but we are constrained to say that some who are most capable of enjoying such a mental feast were absent probably by reason of social prejudice."

Mrs. Maggie Waite writes: "On June 2, Robert M. Clark, who was the writer in marriage to Eugene M. Clark, at the home of Mrs. Isa Cleveland. The bride is a sweet young girl of 18 years. She looked very charming in her bridal gown of pale blue. Mr. Phillips is a young medium, and we hope that the angel world has joined together that inharmonious and discord will not put asunder. Their many friends wish them long life and happiness."

We have received the following: First grand entertainment and festival given under the auspices of the Ladies' Auxiliary of the Rising Sun Spiritualist Mission, on Saturday evening June 18, 1904, at their hall, 378 S. Western avenue. A very fine vocal, instrumental and dramatic entertainment has been arranged for on this grand occasion. Come and bring your friends and enjoy yourselves. Ice cream and cake served free! Tickets 25 cents. Can be had on the night of the entertainment at the hall.

C. A. Sollinger, secretary of the Ohio State Spiritualist Association, writes: "It is my pleasant duty to convey to you the heartfelt thanks of the officers and members of the Ohio Spiritualists Association for the kind assistance you have given them, and the helping hand you have extended through your valuable paper. The unanimous vote of thanks was given to you at the state convention of said association, which convened at Columbus, Ohio, May 27, 28 and 29, 1904."

Mrs. Clara Wagner writes from Deane, Ohio: "I attended the convention at Columbus, May 27, as a delegate of our societies. I enjoyed meeting with the different delegates, and also the officers of the Spiritualist association. Our society is yet very small, but we have a hall for our own use, and have meetings every Sunday."

Lucy E. Carroll writes from Washington, D. C.: "George G. Cooley, by request of the Spiritualist Society of this city, came from Pittsburgh where she has served the society for the month of May, and gave us two lectures that were pronounced by the audience the best they had ever heard. Her lecture was followed by messages which were recognized. The hall was crowded. I have been reading about the fraudulent mediums. I am so thankful we can have the genuine. The true medium can stand the storms of life, and the 'fraud cry' does not scorch their conscience."

Mrs. Nora E. Hill writes: "I wish to state that I have moved from 750 W. Lake street to 705 W. Madison street, where I can be found daily to serve the public. I will officiate at weddings, funerals or societies, on short notice."

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION. OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

The present address of J. Madison Allen is 427 Scott avenue, Kansas City, Mo. He will answer a few calls from vicinity.

Mrs. Mary Ince, president of the Psychical Spiritualist Society of Lafayette, Ind., writes of the excellent work there of Dr. C. A. Burdette, of New York City, from which much good has resulted in phenomena lectures, and spiritual unfoldment. Many fine tests were given. A class of seventeen has been formed, auxiliary to the society, for development under the Doctor's instructions, with very encouraging results.

M. E. Taylor writes from Santa Barbara, Cal.: "I see by the tag on my paper, The Progressive Thinker, that my year is nearly up, and as it contains much first-class spiritual, intellectual food and nectar of the celestial ambrosia character, I must continue to have the pleasure of its weekly presence and society with me as long as I can, which according to the arrangement of nature's laws can't be a great while, as I have recently passed my 86th birthday. I therefore transmit for you \$1.25 for The Progressive Thinker one year, and Seers of the Ages."

Mrs. W. H. Wallace writes: "Mr. Max Hoffmann lectured in Des Moines, Sunday, May 23. He is not only a hard worker, but an honest medium, and of charming personality, and is also one of the truest friends the poor and needy man or woman ever met."

The programmes for Maple Dell camp will soon be issued, and those desiring copies of same should send name and address to E. H. Sherwood, secretary, Mantua, Ohio.

Geo. Adkins writes from South Dakota: "Your Premium Book, 'The Great Debate,' came duly to hand, for which I thank you. I am anticipating a great pleasure in it."

Daniel W. Hull is speaking for the Spiritualists of San Pedro, Cal., during this month and part of next. July 17-18 he will be at the Harmony Grove camp-meeting, Escondido, Cal., and will then go to Washington, to attend the state camp-meeting at Surprise Lake. Address him at 1410 Kellam avenue, Los Angeles, Cal.

Dr. W. P. Phelon, who has been very sick, writes: "I have been nearer the Gate of Death than I have ever been before. I was a sudden and fierce attack. I am slowly gaining, but still lack the surplus health and strength for long-continued service."

Henry Schaffter writes from Baltimore, Md.: "Dr. N. F. Ravlin, the venerable pastor of the First Spiritual Church of this city, during the past year, took leave from his congregation on Sunday evening, May 29, taking for his topic, 'Love.' His words were indeed a baptism of love that thrilled his hearers with strong, responsive emotions. Dr. Ravlin's appeal for hearty co-operation with his successors during the coming year was very appropriate and in place, as the lack of co-operation of our pastor with his members cannot be proved disavowed by the usefulness of any church. Spiritualists should know something of the law of harmony as essential to success. It is deplorable that members of Spiritualist organizations should fail to co-operate with their officials when they have proven to be staunch, sincere and capable workers who can be trusted to carry out the manifest policy of the majority of the members. Those who do not entirely agree with the policy of their organization are doing a wrong in opposing the strenuous efforts of those who are laboring with the majority for the growth and usefulness of their organization. These are the stumbling blocks that Spiritualists are throwing across their road of advancement and one of the potent reasons why their numbers cannot be increased to a number of growth and disband after a few years of dilatory effort. Spiritualist societies should have a solid working basis, firmly established upon high, progressive principles of usefulness, complying with all the laws of the state governing religious organizations, and vesting their management in the hands of a board of trustees to be chosen by the membership of the organization. This firmly established, all the members should earnestly and faithfully co-operate with their chosen officials. Success cannot fail the efforts of a society, thus bound together by the ties of harmony and fraternity; and its usefulness is bound to grow rapidly and make itself felt in any community. In closing these few remarks I want to say to you, N. F. Ravlin, his work on the platform cannot be too highly recommended, the grandeur of his inspiration is sublime, and not withstanding his advanced age, I believe there are few public workers who can cope with him in force of delivery and flow of the highest and purest inspiration."

Alfred L. Cole, M. D., writes: "Your paper is bristling with good things, which I enjoy reading."

Mrs. J. Lindsay writes from Grand Rapids, Mich.: "While the vineyard is in need of all the good work to help enlighten and awaken the people from their sleep of the past ages of ignorance and superstitions, my soul is in the beautiful work of truth and right. When I read the grand lessons given through The Progressive Thinker, I wonder how thinking people can be so slow in taking the lead in the comfort and explanation of the occult questions. I have been working for the last two months. In April I held meetings in Hastings. During the month of May I have worked in Middlefield. I will return to the southern part of Michigan to do some spiritual work; then I shall attend the Clinton camp, Iowa, where I shall be happy to see all my old friends."

Dr. Dobson-Harlan writes from San Jose, Cal.: "There is a new interest awakened in Spiritualism here in San Jose, and there are many new investigators. We have a special every two weeks, having, circles, or whatever seems to interest most. We have Mrs. Knight of Cleveland, Ohio, with us now. She is a wonderful medium and is surely starting the people here to thinking."

E. R. Fielding writes from Washington, D. C.: "The First Spiritual Society holds Sunday morning meetings at 11 o'clock, at Mrs. Farrows, 216 Eye street, N. W. This society will meet together during the summer. Places outside the city will be selected for Sunday exercises, and all who wish will take their lunch. This is a suggestion for all Spiritualist societies. Every orthodox church, no matter how small, is open during the summer to its own spiritualists. The Educational Spiritual Society will discontinue their meetings for the summer. Mrs. Milan Edison will be the speaker for next season. Mrs. M. J. Stephens, Mrs. A. M. Zoller, Mrs. E. R. Williams, Mrs. J. Warnock and Mrs. Mary Keeler will hold meetings at their homes. P. L. O. A. Keeler and family departed for their summer home at Lily Dale the first of June. Mr. Earle Leslie Keeler, son of P. L. O. A. Keeler, the slate-writing medium, graduated with honors at the Friends' school. The First Spiritualist Society has selected for their speaker next season, J. Clegg Wright. Mrs. Mary Longley will donate one copy of this society. Mr. and Mrs. G. W. Kates, Prof. W. J. Colville, Mr. P. L. O. A. Keeler, Mrs. Zoller and others will give tests."

W. F. Bogue writes: "The regular annual meeting of the First Spiritual Union of Norwich, Ct., was held in the Lyceum room, May 31. Our secretary's report showed that we have held this season 75 meetings; the average attendance good. There has been a growing interest in the subject, and we have had good speakers and mediums at all of our meetings. Mr. and Mrs. Geo. W. Kates have been with us the last six Sundays and closed our season's lectures last Sunday. Mr. and Mrs. Kates have done good work, and our society hopes to be able to secure them again in the near future. The treasurer's report showed that there had been paid for the maintenance of these meetings, \$920, leaving a small balance in the treasury. The Helping Hand Society has contributed \$200 toward this lecture fund and it has a nice little balance in its treasury. We are looking forward to the opening of the next season with much confidence, and we expect to keep the increased interest, that has been aroused here this season, and make Spiritualism more popular. The following officers were elected: Secretary, E. C. Cook; treasurer, W. F. Bogue; auditors, Henry Bellows and Nathan Brewster; speakers' committee, W. F. Bogue, E. C. Cook, R. B. Parker, Mrs. R. Jennings and Mrs. Nathan Brewster; music committee, H. R. Hayes, Mrs. M. E. Twist and Mrs. Nathan Brewster. We are to have a basket picnic for all Spiritualists and their friends, June 28, at Ravine Park, on the Williamette trolley line. All are invited. Come."

At Lily Dale the first of June. Mr. Earle Leslie Keeler, son of P. L. O. A. Keeler, the slate-writing medium, graduated with honors at the Friends' school. The First Spiritualist Society has selected for their speaker next season, J. Clegg Wright. Mrs. Mary Longley will donate one copy of this society. Mr. and Mrs. G. W. Kates, Prof. W. J. Colville, Mr. P. L. O. A. Keeler, Mrs. Zoller and others will give tests."

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T. F. Griffiths of 1201 Iola avenue, Salt Lake City, Utah, is trying to build up a society in that Mormon City; and desires those who can do so, to send him spiritual literature to aid him in the good work.

DEVELOPMENT.

Moral and Intellectual—Which is of Most Importance?

There need be no discussion in regard to the relative position that the two phases of development should occupy in the work of advancing human life to higher planes of existence. The moral, if a successful development is made along all of the lines leading up to a higher civilization, be developed equally, each occupying the place for it intended; co-operating together in the attainment of the object desired. That there are many instances where the individual has the moral and intellectual faculties harmoniously blended and such lives are a success in the very highest sense of what is meant by success. And there are also lives where one or the other of those faculties is in a dormant state, or at least dominated by the stronger one. In the case of the predominance of the moral faculties over the intellectual, the only drawback would be the curtailment of the power of the individual to accomplish the beneficent work that it desired. The track would be laid and the engine standing ready to proceed on its journey, but part of the propelling power is lacking that would enable life to give full expression to the power that could be manifest if both were equally developed.

There are also many instances where the intellectual development dominates the moral, and when it is not restrained and uplifted by the moral faculties there is produced a state of moral degeneracy. The individual with this phase of development becomes a dangerous character, and the more fully developed the intellectual under those conditions, the greater danger and menace to the need of some restraining force that can control them, because they have not the power within that is able to accomplish that work. They are not that the law of moral development, produced many times by environments that prevented the development of either the intellectual or moral faculties, but when intellectually developed they are the characters that in municipal and state and national affairs cause the charge of dishonesty to be brought against their management. The only time that they do not materialize their nefarious ideas is when they do not have a chance.

The efforts that have been and are being made to bring to judgment the moral delinquents in the different municipalities and states proves the fact that we are contending for, that it is unsafe and moreover dangerous to place those who have not the moral faculties sufficiently developed where they would have a chance to defraud, whatever may be their intellectual qualifications.

The saying that "it takes a rogue to catch a rogue," is in a large sense true, from the fact that with the individual who has the higher moral development it is difficult and painful to bring themselves to realize that not all of their fellow beings have the same moral standard as themselves. Their ideal is to be in one and to come down and view life from the lower levels is a great shock, and those who are on the lower planes of moral development take advantage and many times undiscovers pursue their dishonest transactions.

It is also true that with those who have their intellectual faculties well developed, all else being equal there is a greater possibility of their being able to comprehend the moral law and develop along its lines, than there is with one who has not the intellectual culture. The lines of life are broadened and power is given to comprehend truths which otherwise would be useless to present to the mind lacking in intellectual force.

The fact that the necessity of the harmonious development of the moral and intellectual powers is being understood at the present time, more perfectly than ever before is encouraging. It is being made evident to the most casual observer that if what we call our modern civilization is to maintain its ascendancy in the struggle with the forces of barbarism, to eliminate from its life those transmitted conditions that eclipse our civilization, the spiritual faculties of life must law be neglected and given a healthy development that they may be able to use the intellectual forces of life as auxiliaries, enabling the moral and spiritual life to more perfectly express itself.

There has lately been under discussion in one of our leading monthlies the question: "What would have been the result if Lincoln had received a college education?" No matter how small, is open during the summer to its own spiritualists. The Educational Spiritual Society will discontinue their meetings for the summer. Mrs. Milan Edison will be the speaker for next season. Mrs. M. J. Stephens, Mrs. A. M. Zoller, Mrs. E. R. Williams, Mrs. J. Warnock and Mrs. Mary Keeler will hold meetings at their homes. P. L. O. A. Keeler and family departed for their summer home at Lily Dale the first of June. Mr. Earle Leslie Keeler, son of P. L. O. A. Keeler, the slate-writing medium, graduated with honors at the Friends' school. The First Spiritualist Society has selected for their speaker next season, J. Clegg Wright. Mrs. Mary Longley will donate one copy of this society. Mr. and Mrs. G. W. Kates, Prof. W. J. Colville, Mr. P. L. O. A. Keeler, Mrs. Zoller and others will give tests."

great minds of the age. To say that it would have lowered the moral standard would be an insult to the integrity of that character which no external environments favorable or unfavorable could lessen. What would have been the result if Herbert Spencer had been oppressed by environments which from his infancy had prevented the normal manifestation of his intellectual faculties? The powers of his mind that were manifested so grandly would have remained dormant. The spiritual forces of his life would not have been lessened, but would have been restricted in their external manifestation.

Nature as a rule compensates for the loss of one or more faculties by a greater development of the remaining ones, and in the case of Lincoln the lack of opportunity for higher intellectual culture may have been the means of giving the other faculties of his being that glorious distinction which they possess. If it was a question of choosing between the two, well developed moral forces would be the most desirable, with intellectual culture alone, unrestrained by the higher faculties, there would be a monstrosity horrible to contemplate; but that condition is not necessary for them and should be developed together, supplementing and enabling each other to more perfectly manifest the lines on which they are called to develop.

HAMILTON DEGRAW.

West Troy, N. Y.

MEDIUMS RELIEF FUND, ETC.

Important Announcements from the N. S. A. Office.

To the Editor:—It gives me much pleasure to announce that the Mediums Relief Fund has so nearly raised the necessary thousand dollars, to secure the other thousand promised for the first of June, that the kind friend who offered the thousand, provided another like sum could be raised from the Spiritualists at large, has extended the time for one month longer, and he has authorized me to state that it will close the sum of \$24,000. We are very grateful for this extension of time, as we now feel certain that we will raise the amount of less than one hundred dollars that we need for the completed sum, for it will give some of the friends who have not been able to contribute to the fund time to do so during June, while those who have signified their intention of adding in this work, as soon as they have time, will do so. If during the month, we should happen to raise a little more than the required sum, the contributions will be listed in the special fund, and printed in the spiritual papers. All will be welcome, for we must not forget that the medium beneficiaries must be regularly paid, and that a constant expense for their care is going on. But a few days ago the sum of \$24,000 was sent to a veteran medium in San Jose, Cal., who is quite disabled and about 85 years of age. All the time we are learning of cases that need temporary aid as well as those of regular pensioners. Please, friends, those who have not already contributed to this fund, send what you can, and the angels with mortals will sing your praise. The entire list, not before published, will be printed in the papers early in July.

Summer Meetings in St. Louis.

It gives me pleasure to announce that Spiritual meetings will be held in St. Louis during the summer, by the N. S. A. and its auxiliary, the First Spiritual Society of St. Louis, in the Temple of the said First Spiritual Society in St. Louis. Sunday meetings will be held, morning and evening which will be free to the public. Week evening meetings will be held two or three times a week. The Temple will be open daily for the reception and registering of visitors, with a free-reading room, where the spiritual papers and other literature will be found, and also a list of desirable rooming-houses. The best of talent among the platform speakers and mediums of our cause will present Spiritualist papers at these summer meetings. Full particulars can be learned from Rev. Thomas Grimshaw, at 5835 Theodosia avenue, St. Louis, Mo.

Attention.

Anyone not able to show a plain and unequivocal endorsement from the N. S. A., has no right to claim to represent this association. All who truly represent the N. S. A. must have their certificates of endorsement from the president and secretary of the N. S. A., and bearing date of the present year—fiscal year, to October, 1904—only. Some years ago, the N. S. A. issued certificates for contributing membership, but they did not endorse anyone, but were merely receipts for money contributed. These certificates were abolished years ago as we found they might be mistaken for genuine, and a superficial examination. The public is warned against anyone who may present such a paper as an endorsement from this office.

MARY T. LONGLEY,
N. S. A. Secretary,
600 Pennsylvania avenue S. E., Washington, D. C.

OUR ELEVEN PREMIUM BOOKS.

They are our own publications. They are neatly and substantially bound in cloth.

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Then comes the "Great Debate Between Moses Hull and W. F. Jameson. It will fill an important niche in your library.

Then follows "Ghost Land," "Art Magic," "The Next World Interviewed," and "A Wanderer in the Spirit Lands," and the "Occult Life of Jesus."

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"Healing, Causes and Effects." By W. F. Phelon, M. D. Price 50 cents.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be misled. We want news notices of all meetings being held here in public halls at the present time.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

First German Spiritualist Society on the West Side. Meetings every Sunday at 8 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritual Union holds services at Per's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. E. J. Hanson, pastor.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45

THE REVIVAL OF LEARNING

Did It Begin in Italy After the Fourteenth Century, and in England About the Year 1500?

Further citations from Prof. Johnson's "Rise of English Culture": "Englishmen were from the first too near to the subject, and too infatuated by national vanity to admit the plain fact that what we call English literature is the poetic invention of the Tudor period. It so happens that two foreigners approached the subject in a calmer mood and from a distance whence the truth could be more clearly discerned. Chalcondylas, an Athenian, is believed to have been living late in the fifteenth century. He gives a reverent and fair account of the religious belief of the Mohammedans, and is another witness to the fact that they were the true people of culture of his time. He sets down the little he knows about the West in the spirit of a Mohammedan. He knows nothing of Christians, but employs the term 'Nazarene' as the Moslem designation of heretics. He draws a faint picture of Britain and speaks of their disregard of conjugal honor, wives and daughters being lent and borrowed about shame. Gibbon quotes Chalcondylas as a lesson 'to distrust the accounts of foreign and remote nations.' And yet Gibbon credited the histories of Great Britain as having been current for a thousand years before Chalcondylas.

A little later than Chalcondylas there came to England Polydore Vergil, a scholar from the Continent, and he tells Englishmen, in the plainest terms, that nothing was known by educated foreigners of their history. Polydore Vergil's "Anglice Historia" is dated August 1533 and is dedicated to Henry VIII. He insists that history is the one thing lacking to the glory of Henry's name and says there is scarce a work extant which gives information as to the nature of the soil, the origin of the nation, the memoirs of kings, the life of the people, the causes of the growth of the empire.

There was, indeed, Gildas, and there was Bede; there had been later obscure writers. Annalists had lately been writing, but these writers were as 'meat without salt.' They had, however, supplied Polydore with some materials which he compared with foreign annals. He has been busy for a long time with the composition of this new history, which he now offers to the public in a polished and ornate form. He is well aware that it will not be immediately acceptable to Englishmen, who have been given to credit the dreamy tales of their grandfathers. How will the people lash the author with their tongues. The words were prophetic of the treatment Polydore actually received at the hands of some of our most learned men.

Speaking of the reign of Henry VIII. (1485-1509) Polydore says: "In those times Perfect Letters (or correct classical learning), both Latin and Greek, were cast out of the bounds of Italy by wicked wars. They poured over the whole of Germany, Gaul, England and Scotland. The Germans, having been the most illiterate, are now the most learned of all."

He then speaks about the beginning of learning in England. Margaret, the mother of Henry VII, built at Cambridge two magnificent churches with two colleges of disciples, dedicating one to Christ, Savior, and the other to John Evangelist. Little Richard, John Alcock, bishop of Ely, founded Jesus college. Then William Smyth, bishop of Lincoln, after the example of Margaret, founded Brasenose College at Oxford, and Richard, bishop of Winton, founded Corpus Christi.

Then follows the story of John Colet, "Dean, as they call him, of St. Paul, educated at Oxon and Cambridge, and in Italy. He began to read the Pauline Epistles in London upon his return, and to preach in the temples. Sole survivor of a family of twenty-two sons, he was heir to his father's property. He then the school on the east side of St. Paul's church, and appointed William Lily, who had studied in Italy, first master. Lily was the first Englishman to teach the classics in England. Before him Cornelius Vitellius, an Italian of Corneto in Tuscany, had been the first teacher of "good letters" at Oxford. Let me remind the reader that the exact year of the foundation of St. Paul's school has never been discovered, still less that of any other learned foundation in England. The Italian scholar cannot be contradicted; he is decisively confirmed from every other available genuine source. The tales he writes down about British culture in distant times he has copied, and we shall see, from the historians of the great Benedictine collaboration.

Polydore is a decorous conventional churchman, with no particular interest in theology. Of easy temper he seems to have passed through an agitated time without trouble. It is probable that if he ever preached the single good moral sayings from Cicero through passages from the Sermon on the Mount. He disappears from view under Edward VI (1547-1553), who grants him permission in his old age to visit his native Italy.

Polydore is a witness, who cannot be shaken, to the fact that literary culture was merely beginning with the Tudor period; that the Benedictine writers were just beginning to be known; that about the year 1521, and later, writers in England and Scotland were in the full swing of those habits of violent invention which Polydore vainly strove by better judgment and example to check.

Polydore writes the life of Henry VIII perhaps about a quarter of a century after that king had passed away, and he writes it, as usual, not from records, but from reminiscences; and still more from theories current in his own time. Henry came to the throne at the will and providence of God, he says, because, 797 years before his accession, Cadwallader, last king of the Britons, had delivered an inspired prophecy to the effect that his stock should reign once more in the land. We are told that Henry was the first of English kings who surrounded himself with a select guard (of 50 men) in fear of assassination; an imitation of the French kings. How, then, can we conceive of a settled monarchy before him? The kings must have been temporary heads of what Hume calls a "Polish aristocracy."

Some writers, as Hume and Hallam, have preferred the "Life of Henry VIII" written by Lord Bacon, to the more slender narrative of Polydore. But Bacon, writing for the pleasure of King James and Prince Charles, had discovered no fresh material. He admits that he is at a great distance from his object, and that the light is uncertain. The additions he makes to Polydore are either drawn from spurious records, or are of his own invention. Why Polydore seems to think that the life of Henry to the crown rested merely on ancient British prophecy, Bacon makes out five titles for Henry, each of them bad, but together constituting what he calls a wreath of Hiles. It was reserved for another distinguished

The Love of Approbation.

"The reader will readily see that the gist of this article is an argument for the elimination of force against the unfortunate so-called criminal class and a substitution of an appeal to their love of approbation by the so-called better class, for, indeed, the blameworthiness, if any exist, is equal in all classes."

The man who says he cares not what others think or say of him, if he is not mistaken, which I think he is, and if such a person exists, which I doubt, he is a dangerous man. The love of approbation of others is a faculty of mind closely allied to, and just as necessary to the existence of society as amative-ness or love of the opposite sex is.

The love of self dominates every other faculty or love in every person, and rightly so.

We can never get away from self—the fellow we live with and sleep with.

The exercise of our own faculties and the gratification of our desires constitute all the happiness we have.

A man may love himself, his integrity of character, his honor, his conscientiousness of being right, of knowing a truth, to a degree that he seems even to himself oblivious to the antagonizing sentiments, opinions and convictions of others, and may even suffer martyrdom for his principles, yet he labors to convince others, that they may share with him his convictions of right and truth. He may even forsake father, mother, wife and children through his love of the self.

He desires the encomiums of men even after he dies. Men will follow a conviction even to the scaffold and say as they dying words, "Our silence will speak louder than the voices who strangle to-day." The love of the approbation of many or all the people, is greater in many persons than the approbation of their few friends. A man who has been a seagoing sailor, a winter in a cruise in search of the North Pole—all for honor or approbation. The soldier, prompted by the praise of the press and the pulpit, persuaded that it is honorable to die for his country, will leave all his dear ones behind and sacrifice his individuality in an army and brave the cannon's mouth and the torments of the sea in the navy, for honor if he returns, or if he dies, for what he calls his country.

On a close analysis of the subject, we find that more men die for honor than die for what they call their country. (How many have a country? The men who own a country do not die for it.)

Approbation is not sufficiently regarded as a factor in sociology. Man is not a social being because of what phrenologists term his propensities in contradistinction from his perceptive, intellectual and moral faculties. Beginning at the base of the brain, we have amative-ness, philoprogenitiveness, adhesiveness, almsiveness, combativeness, approbation, etc., which give activity, energy and force to character.

As fire and steam are to an engine, so are the animal propensities to intellect and the moral faculties. All are useful in their normal activities.

Adjacent to the animal propensities is the semi-intellectual faculty of approbation, and how easily it is led into badness is another semi-intellectual faculty of imitativens which with the former serves to set the fashions and are at the bottom of all conventionalism. Few men will dare to avow a radically new principle antipodal to conventional thought; so strong is the habit of imitativens. The love of approbation supplemented by the ever vigilant allied faculty of caution as a "warning voice."

It may be seen by observation that as a descent is made from the greatest man to the most inferior animal, the faculty of imitativens increases in ratio, and how easily it is led into badness. It is observable also that all beings love the approbation of their superiors and care less for that of their equals and inferiors.

Witness the monkey in the window as he goes through his acrobatic feats to draw forth the applause of passing passers-by, and how easily he is taught clever tricks in imitation of man. So the dog, the horse, the elephant and other animals may by kind treatment be taught to imitate many maneuvers of man. Witness how readily the inferior races rise to a level with the Caucasian in dress and manners. I have heard it is argued that the negro's seeming equality with the white race was an imitation and love of approbation of his superiors, and not through native intellect and moral faculties. There is no compulsory nor prohibitive statute prompting many of the conventional usages of society, yet we see a growth in the amenities of society and a restraint of vulgarities among the lower classes, owing entirely to their imitation of their superiors.

The worst characters we know, dress as fashionably as their purse will allow, and use, as good language as they can command. Grammar, the attempt to educate language to a science, is itself derived from the language of the best writers and speakers. There is no compulsion, yet we imitate the best writers and speakers voluntarily, prompted by our love of their approbation of our language. The most ignorant people in imitation of their superiors use high-sounding compound words about the remotest ideas of their meaning to appear wise. Language evolves and differentiates from the simple to the complex and to the more definite more rapidly than morals and sociology for the reason it is comparatively unrestrained by law. The expression of new thoughts in morals and sociology is restrained by coercive, prohibitive law. The power behind the throne that makes our laws, has no faith in the power of precept and example to control the weak and vicious, through their love of approbation, and imitation of superiors. They have no faith in the power of love and truth as restraining influences in society.

SINCE THE LOWER ANIMALS MAY BE LED BY EXAMPLE TO IMITATE THEIR SUPERIOR MAN, MAY NOT THE IGNORANT, IMPRESSIBLE, INFERIOR MAN BE SO LED THROUGH HIS LOVE OF APPROBATION OF HIS SUPERIORS? IT HAS NEVER BEEN TRIED. ANY GREAT EXTENT, AND WHEN IT HAS, IT HAS SHOWN GRAND RESULTS.

As we have faith in force, we relax our faith in precept and example.

lawyer, Blackstone, to read under the web of fiction about Henry Tudor's title. He was a violent usurper; nothing could conceal the fact from the contemporary chroniclers. The English prototype, Henry IV, was also a violent usurper, as Polydore calls him, and he is traced to a fictitious ancestor, Edmund, son of Henry III.

(To be continued.)

WM. HENRY BURR,

When we consider that ninety-nine things in a hundred that we do, is done conventionally, without a thought as to whether the act be right or wrong, lawful or unlawful, and that the one thing in a hundred we do because the law compels it is often wrong than right, may we not ask, why any compulsion?

If the leaders in society who insist on restraining laws would exercise their influence as examples in a more circumspect and decorous deportment before the young and impressionable, weaker minds, might they not abolish all violent crimes?

The obvious fact that men are easier led than driven, and that few men think, but only feel, and parrot-like prate the platitudes of popular principles, should prompt the few thinkers, and the better class who might lead or attract in the line of least resistance the youth and feeble-minded by precept and example to a higher life, to try, and abolish cruel force. If allowed to pursue happiness by the exercise of our faculties and the gratification of our desires in a free society, where masters have no monopoly and no protection by law, and slaves no longer subordinated by law, where all have equal opportunities to exercise their faculties normally in freedom, no one could brave the odium of society by invading the equal freedom of any other person. In a society where productive industry by every one was popular, made so by the leaders of society, no one could refuse to labor a few hours every day in the production of a common wealth, prompted if by no other consideration than their love of approbation. But as self is and always will be and ought to be the first consideration, it would be obvious to all that in a mutual society of voluntary co-operation, the highest egoism would be the highest altruism. That the more produced of good, the more individual as well as the more general happiness is promoted. Men would soon learn that to injure another is to injure one's self.

The reader readily sees the gist of this article is an argument for elimination of force against the unfortunate so-called criminal class and a substitution of an appeal to their love of approbation by the so-called better class, for, indeed, the blameworthiness, if any exist, is equal in all classes.

J. C. BARNES.

commences July 10 and extends through the month of August. For full program address: Dr. LeGrange, secretary, 48 East Montcalm street, Detroit, Mich.

Harmony Grove, Cal. Camp opens July 17, and closes July 31. For particulars address Frank C. Foster, secretary, Escondido, Cal.

Onset Camp. Commences July 24 and ends August 28. For full program and particulars address the secretary of the camp, Onset, Mass.

Franklin, Neb. This camp commences July 28 and closes August 15. For full particulars address D. L. Haines, secretary, Franklin, Neb.

New Era, Oregon. The First Spiritualist Religious Association of Clackamas county, Oregon, will open their camp-meeting at New Era, Oregon, July 26, and close July 26, including four Sundays. Camp about 13 miles south of Portland. For further information inquire of George Lazelle, Oregon City, Oregon, secretary; J. H. Lucas, of Portland, president.

Forest Home, Mich. This camp-meeting, located at Snowflake, Antrim county, Mich., will open July 30, and continue till Aug. 22. For full program address Mrs. Ruth Eastman, Secretary, Box 69, Manelona, Mich.

Watadoc Camp, Iowa. The Central Iowa Spiritualist Association will hold their camp-meeting at Watadoc, Iowa, from August 21 to September 11, including four Sundays. For particulars address J. F. Andrew, 205 E. Linn street, Marshalltown, Iowa.

Wanewoc, Wis. The camp-meeting of the Western Wisconsin Camp Association will open Aug. 4, 1904, and will close Aug. 22. For full particulars write: Miss Gertrude Spooner, secretary, Wanewoc, Wis.

Ottawa, Kans. The seventeenth annual encampment of the Ottawa Spiritualist Association will be held at Forest Park, Kansas, Aug. 20 to August 30. Send program to address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kans.

The Wonevow, Wisconsin, Camp. The management of the Wonevow camp take great pleasure in announcing the progress of their preparations for the coming camp-meeting at that place. The grounds, beautiful in themselves, are being put in better condition than ever, and the talent will be of the best. The meeting will open August 22, close August 23, thus affording all an excellent opportunity to attend in the best part of the camping season. The camp grounds are situated upon a beautiful bluff, within the corporate limits of the town, the view from which is unsurpassed.

Rest, restaurant and all necessary accommodations can be secured on the camp grounds. So far the talent secured embraces the following well-known workers: Georgia Gladys Cooley, Mrs. J. A. Murtha, Mrs. Catherine McFarlin, Will J. Erwood, Mrs. Pierce, Mrs. J. P. Whitwell, J. S. Maxwell; others will yet be secured, including some of the best phenomenal mediums.

Make up your mind to attend the intellectual feast that has been prepared for you. Write now for further information. Watch for the publication of the complete list of workers. Address, for full information and programs, MISS GERTRUDE SPOONER, Wonevow, Wis. Secretary.

PASSED TO SPIRIT LIFE. [Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. B. G. Simpson, a devoted Spiritualist, passed at Springfield, Mass., 26, at Hingham, Ill., and now recognizes the beauty and grandeur of the spirit realms.

Passed to the higher life from his late residence New Orleans, La., Dr. George P. Benson, at one time a Spiritualist lecturer, died at the age of 76 years, after a long and painful illness. He leaves several children who fully realize their earthly loss is his spiritual gain. Services conducted by Rev. Nellie S. Baade.

Mrs. Elizabeth Greer, widow of Dr. Cyrus Westerfield, passed to the higher life, in Chicago, July 24, at the age of 76 years. Dr. Westerfield passed over five years ago, and Mrs. W. has suffered since that time until relieved by Nature's good work. It is sad to lose our dear ones, but when suffering can be exchanged for happiness in the higher and broader life, we should all feel happy when our dear ones reach the other shore.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychological sciences. Demonstrator of the molecular or spiritual evolution of the human mind. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An abnormally interesting volume, of decided value. A narrative of wonderful psychic phenomena, and the author's experience. Cloth, 60 pages, illustrated, \$1.25.

"Astral Worship." By J. H. Hill, M. D. For sale at this office, Price \$1.

The Lake Brady Spiritualist Camp-meeting opens July 3 and closes Sept. 4. For full program address A. G. Keck, Akron, Ohio.

Delphos Camp, Kans. This camp-meeting will begin August 5, closing August 22. Address all communications to I. N. Richardson, secretary, Delphos, Kans.

Grand Lodge, Mich. The Grand Lodge (Mich.) camp opens July 31 and closes August 28. For full program address J. W. Ewing, Grand Lodge, Mich.

Island Lake, Mich. The Island Lake Camp, at Island Lake, Mich., 42 miles from Detroit, on the Flint and Pere Marquette railroad,

DYSPEPSIA CURED

If you suffer from Dyspepsia, Stomach, Liver, or Bowel trouble, of any kind, read this liberal offer. IT WILL BE WORTH MONEY TO YOU.

Do you suffer from Dyspepsia, indigestion, or stomach trouble, or bowels out of any kind? If you do, you will find this offer of Dr. J. H. Hill, M. D., of Detroit, Mich., of great value. We do not claim to cure you by the use of any medicine, but we do claim to cure you by the use of our "Dyspepsia Cure," which is a natural and powerful remedy, and which will cure you in a few days. We will give you a full and complete course of treatment, and we will guarantee you a cure, or we will refund your money. We will also give you a full and complete course of treatment, and we will guarantee you a cure, or we will refund your money. We will also give you a full and complete course of treatment, and we will guarantee you a cure, or we will refund your money.

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Watadoc Camp, Iowa. The Central Iowa Spiritualist Association will hold their camp-meeting at Watadoc, Iowa, from August 21 to September 11, including four Sundays. For particulars address J. F. Andrew, 205 E. Linn street, Marshalltown, Iowa.

Wanewoc, Wis. The camp-meeting of the Western Wisconsin Camp Association will open Aug. 4, 1904, and will close Aug. 22. For full particulars write: Miss Gertrude Spooner, secretary, Wanewoc, Wis.

Ottawa, Kans. The seventeenth annual encampment of the Ottawa Spiritualist Association will be held at Forest Park, Kansas, Aug. 20 to August 30. Send program to address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kans.

The Wonevow, Wisconsin, Camp. The management of the Wonevow camp take great pleasure in announcing the progress of their preparations for the coming camp-meeting at that place. The grounds, beautiful in themselves, are being put in better condition than ever, and the talent will be of the best. The meeting will open August 22, close August 23, thus affording all an excellent opportunity to attend in the best part of the camping season. The camp grounds are situated upon a beautiful bluff, within the corporate limits of the town, the view from which is unsurpassed.

Rest, restaurant and all necessary accommodations can be secured on the camp grounds. So far the talent secured embraces the following well-known workers: Georgia Gladys Cooley, Mrs. J. A. Murtha, Mrs. Catherine McFarlin, Will J. Erwood, Mrs. Pierce, Mrs. J. P. Whitwell, J. S. Maxwell; others will yet be secured, including some of the best phenomenal mediums.

Make up your mind to attend the intellectual feast that has been prepared for you. Write now for further information. Watch for the publication of the complete list of workers. Address, for full information and programs, MISS GERTRUDE SPOONER, Wonevow, Wis. Secretary.

PASSED TO SPIRIT LIFE. [Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Mrs. B. G. Simpson, a devoted Spiritualist, passed at Springfield, Mass., 26, at Hingham, Ill., and now recognizes the beauty and grandeur of the spirit realms.

Passed to the higher life from his late residence New Orleans, La., Dr. George P. Benson, at one time a Spiritualist lecturer, died at the age of 76 years, after a long and painful illness. He leaves several children who fully realize their earthly loss is his spiritual gain. Services conducted by Rev. Nellie S. Baade.

Mrs. Elizabeth Greer, widow of Dr. Cyrus Westerfield, passed to the higher life, in Chicago, July 24, at the age of 76 years. Dr. Westerfield passed over five years ago, and Mrs. W. has suffered since that time until relieved by Nature's good work. It is sad to lose our dear ones, but when suffering can be exchanged for happiness in the higher and broader life, we should all feel happy when our dear ones reach the other shore.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychological sciences. Demonstrator of the molecular or spiritual evolution of the human mind. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An abnormally interesting volume, of decided value. A narrative of wonderful psychic phenomena, and the author's experience. Cloth, 60 pages, illustrated, \$1.25.

"Astral Worship." By J. H. Hill, M. D. For sale at this office, Price \$1.

The Lake Brady Spiritualist Camp-meeting opens July 3 and closes Sept. 4. For full program address A. G. Keck, Akron, Ohio.

Delphos Camp, Kans. This camp-meeting will begin August 5, closing August 22. Address all communications to I. N. Richardson, secretary, Delphos, Kans.

Grand Lodge, Mich. The Grand Lodge (Mich.) camp opens July 31 and closes August 28. For full program address J. W. Ewing, Grand Lodge, Mich.

Island Lake, Mich. The Island Lake Camp, at Island Lake, Mich., 42 miles from Detroit, on the Flint and Pere Marquette railroad,

"The Spiritual Significance, or Death as an Event in Life."

By Lillian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spiritual truth. For sale at this office, Price \$1.

"Harmonies of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Cloth \$2. For sale at this office, Price \$1.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.

"In the World Celestial." By Dr. T. A. Bland. Interesting, instructive and helpful. Spiritually uplifting. Cloth bound; price \$1.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner. Of especial interest and value. For sale at this office, Price \$1.

"Mediumship and Its Development, and How to Memorize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents. For sale at this office.

"Never-Ending Life Assured by Science." By Daniel Kent Tenney. A strong and conclusive argument from the basis of science. For sale at this office, Price 6 cents.

"Koradine, or the Story of a Great Love." By Alfred B. Stockham. An entertaining story, it contains lessons which every girl should know. Price, cloth, \$1.

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Three minutes' walk from two entrance gates. TENTS—Comfortable homes with two entrance gates. For four persons, \$2 a week, or 75 cents a day. For six persons, \$3 a week, or 1.25 cents a day. For eight persons, \$4 a week, or 1.75 cents a day. For ten persons, \$5 a week, or 2.25 cents a day. For twelve persons, \$6 a week, or 2.75 cents a day. For sixteen persons, \$8 a week, or 3.75 cents a day. For twenty persons, \$10 a week, or 4.75 cents a day. For twenty-five persons, \$12 a week, or 5.75 cents a day. For thirty persons, \$14 a week, or 6.75 cents a day. For thirty-five persons, \$16 a week, or 7.75 cents a day. For forty persons, \$18 a week, or 8.75 cents a day. For forty-five persons, \$20 a week, or 9.75 cents a day. For fifty persons, \$22 a week, or 10.75 cents a day. For fifty-five persons, \$24 a week, or 11.75 cents a day. For sixty persons, \$26 a week, or 12.75 cents a day. For sixty-five persons, \$28 a week, or 13.75 cents a day. 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VOL. 29.

CHICAGO, ILL., JUNE 18, 1904.

NO. 760

MIND MARVELS.

Curiosities of Mental Physiology.

Love, the Master of Arts, works his favorite miracle by fooling the wise; but has also recipes for endowing fools with transient wisdom, and weaklings with abnormal strength. Alfieri mentions a Florentine school-girl who saved her lover's life by stabbing three bullies that had entered his house with murderous intent, and in a crisis of the Peasants' war Baron Hugo von Hanstein carried his bride through forests and over hills to a place of refuge, and only after providing remedies for her sprained foot, admitted that he was in personal need of surgery, having been sorely handicapped by a bullet that had broken two of his ribs.

"Mothers make the best nurses," said Dr. Berthollet, of the Marseilles health bureau; they seem able to resist contagion as long as their infants are in danger, and that ability has stood the test of epidemics that depopulated whole hospital camps. The Impassioned resolve to keep at it really seems to enhance the resisting power of the organism, even in homes that violate all the principal laws of hygiene.

A friend of the Swiss naturalist, Tschudi, a few years ago received a South American souvenir in the form of a small, wire cage with two magnificent butterflies, both alive, the largest (the female), measuring nearly ten inches from tip to tip of the extended wings. In transferring his guests to a larger cage, the recipient somehow underrated their enterprise, and, to his extreme regret, one of them squeezed out, and darting through an open window, shot off in the direction of a neighboring mountain range. The female remained, and her disconsolate landlord resolved to try an experiment. After improvising a "butterfly catcher" (a wire ring, with a gauze net and a six-foot handle), he took his remaining prisoner to the foothills of the thickly wooded mountains, and suspending the cage in a bush at the edge of an open glade, sat down to await developments. An hour passed; captive and jailer were beginning to feel a trifle lonesome, when the deserter suddenly returned. There was no doubt about it; both his size and color distinguished him from anything ever seen in that part of the world; the excitement of his better half, too, confirmed the proofs of his identity. He managed to rejoin her without his landlord's assistance, and for nearly five minutes continued to vibrate his wings with a low buzz—probably pleading a business engagement to explain the motive of his escapade.

But how had he ascertained her change of address? The probability is that love (the preservation of the species, as well as the instinct of self-preservation, now and then stimulates the "sixth sense," the mysterious faculty of direction. Goethe, in a conversation with his Boswell, Herr Peter Beckermann, confessed a Leipzig amour, for the sake of mentioning a curious experience of that kind. For nearly a week the spite of circumstances had prevented a rendezvous, and his impatience rose to fever heat when he called at her residence only to learn that she had slipped out in the hope of meeting him half-way. After an hour's zig-zag hunt through the labyrinth of all possible and impossible streets, he was on the point of relinquishing his search, when a sort of inspiration prompted him to turn a certain corner, and just in time to intercept his innamorata. "I had almost given you up," said he, "but I wanted to try one more street, and something told me I would find you this time."

King Harold's sweetheart found the body of her lover in the Golgotha of Hastings, after "Two fairs and twelve forest men Had friared and the field all day," but a more indisputable marvel is the achievement of the Guahiba mother, under circumstances which Humboldt ventures to relate only after cross-examining numerous and not always willing eye-witnesses. Captured with two helpless children by a gang of Portuguese slave hunters, a starved, wounded squaw escaped repeatedly, in the desperate hope of reaching the haunts of her tribe in the far-off forests of the Rio Madera, but was as often dragged back, and at last shipped to the eastern settlements, while her children were sent in the opposite direction, to the mission of San Fernando. The floods of the rainy season had made the woods almost pathless; the thickets swarmed with hosts of prey; impenetrable mists hid sun and guiding stars; but in spite of all these obstacles, the captive again vanished, this time beyond the reach of her pursuers, till she was recaptured at San Fernando, more than a hundred miles from the place where her fetters with her teeth and disappeared under cover of darkness—and all this in a country traversed by rapidly rising rivers, and as devoid of landmarks as the sea of shifting sands in the Sahara.

Mother love also inspires those remedial instincts that puzzle routine doctors, but serve their purpose where drugs would fail. Nursing mothers, in pathological emergencies feel a sudden craving for a change of diet or occupation, an irresistible aversion to certain kinds of food or medicine. How? may remain an unanswered question. Where two lives are at stake, nature does not hesitate to effect the miracle of clairvoyance.

The Spaniards call these intuitions, and have strange traditions of sick children recovering when a mountaineer risked his life to gratify their mother's hankering for a dish of Sierra raspberries or brook-trout. In a little Texas country town the wife of a Mexican stock farmer, in a fit of despondency, felt a sudden desire to see a bull fight against the law, on that side of the Rio Grande—but on that side not to be thwarted, and the neighbors promptly rigged up a ring for a matanza, and took up a collection to cover the amount of the forfeited fine. Being reassured

FROM BEHIND THE BARS.

A Prisoner's Vivid Spiritual Experience.

To the Editor:—As I am in prison and cannot call upon you in person, I thought I would write and give you some information regarding a Spiritualist's life in confinement. By officials and officers the inmates of this institution are treated kindly, and, considering that we are prisoners, not a few very very pleasant times are enjoyed. Unlike the prisons of a few decades ago, we now receive recognition as men—are not looked upon as dogs or other dumb brutes, but as long as we live up to prison rules and regulations, we come out O. K.

I find a great many of the prisoners possess a Christian spirit belief, and some of them have told me of great works accomplished within prison cells. When the evening comes and we are released from work, in the quietude of the cell one's heart goes out to the loved ones at home. Having become somewhat reconciled to my loneliness, and as I can see and hear, I have a great many chats about my loved ones, whom I know I shall not see for years, and who, I trust, will live this life to its full enjoyment, for their pleasures afford me gratification.

Not a few of my brother and sister mediums are writing about the great spirit workings, and it affords me pleasure to present a list which I am certain will justify your readers in their belief.

While boarding at the home of Mr. G., in Detroit, I held seeing and hearing circles, having a good class. Later, in my home circles, Mrs. W., a trumpet medium, who was finishing her development, came up, and we formed a seeing, hearing and trumpet circle, with most wonderful results. One evening, as I well remember, we held a circle after our friends had arrived. My dear friend Mabel, who afterward became my wife, usually sat beside me, but that evening, not feeling well, she had lain down on a couch in the next room.

I have a baby daughter in the spirit world, and she loved Mabel very dearly. So she said, "Papa, don't you finks dat mamma is sleeping, and she don't wake up for her baby Ella." Now my guide was called on to pray, and as he controlled me, baby rang the bell. So they told me. I am a full trance medium. When we had finished praying, they sang a well-known song, and she in her babyish way joined in, afterward saying, "Papa, why don't mamma come in here?" I told her to take the bell out and ring it for mamma. We waited in silence, and much to our amusement she had taken the bell into the other room, and such a ringing you never heard! as she was doing for Mabel, whom she loved so much.

I thought this a great test; it was surely a true proof to my class that our loved ones do return.

Shortly after this I was called to Grand Rapids by my partner in business. On the evening of my arrival I called on Mrs. Spencer, and she held a trumpet circle. My guide was ready to give some tests and did. I was a stranger in the circle, but he told me the full name of every person in the room. Just as I had finished, baby Ella came into full view of every one in the room, and said: "Papa, come home to mamma."

I said, "I can't come home to-night."

"Oh, dear, you is a bad papa, isn't you?"

I said I was.

"You know you is, don't you?" she replied.

Now, believers of the great work, it is a wonder to me how so many people are interested in spirit working, yet go out and say it is the work of the devil. When you have passed into the hereafter, I trust that no one will call you devil when you return to earth in spirit form.

Many, many times my dear old mother has said to me, "Willie, you get away from the spirit business, for it is the work of the devil and his angels." But the next word would be: "Will, get Jim to tell you if Ella is coming home, and if Johnny is going to get well."

Well, my Uncle Jim would read her and tell her a great many things about those days at home, yet she would always say, "Willie, it's all works of the devil and his angels." I would ask her how it was that she allowed Della McK. to come and talk to her, and she always insisted that Della was an angel whom God permitted to return to earth. I would ask her: "Ma, was Della my sweetheart?"

"Yes."

"Then it's very funny where Della comes from if the spirits are all works of the devil and his angels."

My mother was a Methodist and a good Christian, but a better medium never lived, for she could always read me to the soul whenever I went home to visit her.

So many people are walking in darkness because they do not know the truth! For my part, I believe that every true Christian Spiritualist ought to be careful in what he or she does or says, for it is not through works of darkness that the light has come into the world, but the light has come to us through those loved ones who have departed from this world, and entered that hereafter where there is perfect peace.

Now that I am for a long time dead to the world, I can look back and see the errors which I should have known better than to make. Is it not true that members of the Christian church in general neglect to guard against those temptations which ever are before their sons and daughters? To rightly bring up children in a Christian family, they must be taught that there is a soul, and to save that soul they must help the spirit that wants to help them, that they may guard against spirit punishment, and let me say that I know from my own experience that there is a spirit punishment, and if we continue to offend by cards, dancing and drinking, we surely will offend the spirits of the light, for they want our conduct to be above reproach.

Some years ago I was at a home in Erie, Pa., where all the family were true Spiritualists. Every night at the retiring hour, a song was sung for the spirit world, and then a prayer offered to God for the three departed loved ones. In this family there was no sorrow, and the songs were happy and joyful. The daughter was an unusually good pianist, but this evening there was no one at the piano. While I was singing, my guide, a Mexican, induced me to place my hand on the piano top, when from it there came such celestial music as I had never heard. I may say that I have knocked about all over the world, yet I never found a truer condition than existed at that home, and I was not a little ashamed to admit that their loyalty far exceeded mine.

Let us seek the truth and become true Spiritualists. Let us lay aside those things which to the spirits are displeasing, and then the spirits can use us to redeem the world. I don't mean that we are to wear long

on that point, they arranged a second light, and only then the watchdogs of the law emitted a growl, but the specific had answered its purpose, mother and child were off the streets, and a donation of free beef smothered the hatred feelings of the neighboring moralist.

A desire for sea air, in the fashion season, might look slightly suspicious to a one-eyed man; but, as a rule, antojos deal with inexpensive ideals, such as a slice of musk melon, a bit of ice, half an hour's motion in some pleasant way, say a ride in a country wagon. The emotional hankering may take the form of a hunger for outdoor air, and woodland perfumes; strange echoes of childhood years awakening with magic attractiveness. It would be worth knowing if these remedial instincts

and solemn faces, but that our hearts shall be pure and our faces happy. And now, spirit believers, is a point to carefully consider. Christ and his disciples taught the power of the true Spirit, and greater works were never done than were performed by them. Remember that the Spiritualism taught by Christ was put down by the Romans, and was lost for two hundred years, but was recovered, though its finders did not dare to use it or face the death which its use would have brought to them. At last it came to a Christian nation and was again revealed to the world. God bless the Fox sisters! is my prayer.

In conclusion is enclosed a bit of poetry written in my cell during the long winter evenings. Should anyone care to write me, without expecting a reply, such letters will be appreciated. Most sincerely, Michigan State Prison, Jackson. WILLIAM STANSBURY.

From a Prison Cell.

Sweet spirit voices sing over me
Tuneless and jubilant. How can it be
That the songs of gladness which float so far,
As if they fell from an evening star,
Are the mates of one who never may see
Visible music of flower and tree?
Purple of mountain, or life of the free,
Or ruby and gold of the sunset's glow,
Or never the sight of a loving face,
Must not my cell be a desolate place?
For my soul is sealed with the seal of years;
Mine eyes are opened only to tears.
How can I live in the dark like this?
Where is my fountain of life and bliss?
Oh, my spirit can see! My spirit can see,
And its sight is strong, and swift and free.
Never the ken of mortal eye
Could pierce so deep, and far and high
As the eagle vision of hearts that dwell
In the lofty sunlit citadel
Of Faith; that overcomes the world;
Its banners of Hope and Joy unfurled;
Garrisoned with spirits of perfect peace,
Ringed with harps that never cease,
Flooding with glory from throne above,
Celestial host of the Spirit of Love!

My soul can see! My soul can see!
Well may I sing so joyously,
For my guides themselves, with tender grace,
Have shown me the brightness of spirit face.
And who shall pine for a glow-worm light,
When the spirit goes forth in radiant might?
I can read his word as a shining chart,
For his finger hath written it from the start,
"Thou shalt not from this path depart."
Through joy and sorrow, every day,
His hand has written it all the way,
And so from the path I'll seek not to stray.

My spirit can see, my spirit can see
Beyond the gloom and the mystery
Glimpses of glory not far away,
Neering and bright'ning every day.
Golden, crystal, and emerald bow,
Lustrous of pearl and sapphire glow,
Sparkling rivers and healing tree,
Kivergreen palms of victory,
Harps and crowns and raiment white,
Holly and beautiful dwellers in light.
And the holiest sight in that holy place
Is the radiant smile on my baby's face!

My darling Mabel, 'tis joy for me
That my ears can hear, my spirit see.
I am drawn by love and faith so strong,
That my thoughts flash forth on the pathway long.
I am in prison, but you up there
Dwell 'mid the spirits' truest rest and care.
My prayers are for you whom my soul loves best,
And I ask the angels to give you sweet rest.
O Mabel, what shall our greeting be,
When our spirits shall meet and our eyes shall see,
When the severing sea with its restless tide,
Never shall hinder, never divide!

WILLIAM STANSBURY, Medium of Spirits.

INGERSOLL AT THE TOMB OF NAPOLEON.

A little while ago I stood by the grave of the great Napoleon, a magnificent tomb of gilt and gold. I saw him take an empire by the force of his genius! I saw him upon the frightful field of Waterloo, when chance and fate combined to wreck the fortunes of that former King; and I saw him at Saint Helena, with his hands crossed behind him, gazing out at the sad and solemn sea; I thought of the orphans and widows he had made; of the tears that had been shed for his glory and of the only woman who had ever loved him; I pushed from his heart by the cruel hand of ambition, and I said, I would rather have been a French peasant and worn wooden shoes. I would rather have lived in a hut, with the vines growing over the door and the grapes growing in the amorous kisses of the autumn sun. I would rather have been that poor peasant with my loving wife by my side, knitting as the day died out in the skies, with my children upon my knees, and their arms about me. I would rather have been that man and gone down to the tongueless silence of the dreamless dust than to have been that imperial impersonation of force and murder, known as "Napoleon the Great."

There are strange understrata of human nature in brute souls, and a furious ruffian will stand abashed at possibly fatal results of his violence; but even when the eclipse of consciousness should fade into eternal night, an explanation is suggested by perils in the life of primitive nations—perils that must often have awakened the desire of a swift refuge in the arms of death. A fatal syncope, in such cases, would be analogous to the lightning reaping from wounds that preclude the hope of recovery—merciful nature granting the oblivion of Nirvana as a lesser evil. And it would be a mistake to suppose that only human beings can be scared to death; many sensibly regarded species of our dumb fellow-creatures are against a window sill, unable to that risk, and when that

seared to the extent of a momentary collapse, but will often pull themselves together and fly out in comical fits of rage, biting their own paws, or chewing away viciously at the offending object, which may be a tumbling stone, perhaps, or an open umbrella, moved by a sudden gust of wind.

That men in the prime of their vigor, can die from fright, admits of no doubt. Gibbon, in his notes on the curiosa of the Byzantine Empire, mentions a pirate who fell dead on the shore of the Mediterranean, when suddenly confronted by a missing sea monster, and a young officer in the suite of Mehemed Ali hung lifeless in the coil of a liana that had lifted him out of the saddle and barely scratched the skin of his neck, but probably horrified him with the idea of a gorilla reaching upon to strangle him in the grip of his superhuman fists. The liability to such results of fright is aggravated by circumstances that keep the nerves in a state of high tension, and, according to the chronicle of Judge Hitzig, as tough a customer as the chief of a Polish smuggler band died from the effects of a panic near the end of a perilous expedition. With a snug sum already in his credit, and on the point of retiring from active business, the stout contrabandist had been over-persuaded to invest his capital in a last venture, a guide was found, and after a week of stealthy reconnoitering, the outlaws agreed to try their luck under cover of a night mist. All went well for the first six hours. The offer of high bounties had doubled the vigilance of experts, who had learned the art of moving with noiseless steps, and an hour before daybreak the frontier was almost reached, when a young merchant, a chief stockholder of the enterprise, grasped the leader's arm, with a frightened whisper: "There they are now," pointing to the ford of a little brook, a few rods ahead. Down went the vanguard, to dodge out of sight, after the fashion of their craft, but one of their guides ventured to advance a few steps and soon returned with a chuckle. Come on, boys, it's nothing but a row of old willow stumps." The crouching forms then rose, with one exception: The chieftain, with all his earthly possessions at stake, had succumbed to the shock of the false alarm.

Free nations might find it difficult to realize the possibility of a nervous collapse under trifling provocations, but such disappointments are often attendant upon the staggering burden of wretchedness. There are thousands of Americans who would not give a penny for the privilege of examining the "Santa Claus Bargains of a dry-goods shop; many of them would go out of their way, rather than see the mixture of misfits and mythology; but a few years ago, when New York citizens had to hide their jumpersacks on Saturday night for fear of harrowing the feelings of a saint, the next morning a little girl died from the effects of a rebuff on her way to a free Christmas exhibition of that kind. Her mother's refusal staggered her like a blow in the face; with a despair too deep for tears she groped back in the dark to the kitchen and swallowed what poison-like substance she could lay her hands on, including coffee grounds, ammonia and a few matches.

Help was instantly summoned, but the antidotes lacked the co-operation of Nature. Week after week the little daughter of Eve had had the promise of a peep at the glories of paradise in that free Santa Claus show. On that hope the little girl's soul had been leaning on a staff, and its sudden removal acted as a collapse of all that had made life endurable.—Felix L. Oswald, M. D., in Vim.

"PRO ET CON."

A Comprehensive Letter on a Cyclonic Subject.

It takes a very little disturbance sometimes to stir up a great buzzing in a hive of bees; and generally the disturbing gets several smart things before the late colony settles down to house-keeping again. Miss Harlow attacked quite a lively "hive" when she introduced that blue book to public notice. Of course she expected the stings—would have been disappointed if she had not received a few, for it would have been evidence of a stagnant condition in the defensive force of the colony.

However, the stinging will do us all good, drones and all. All cyclonic conditions leave the atmosphere clearer when they have passed. Physical mediumship is the target just now under fire—probably inspirational speaking will be the next mark set up, though Moses Hull has already shot off several blank cartridges at that phase of public speaking.

I am not trying to apologize for anything false in mediumship, had I for ten years known of fraudulent practices among mediums, I would have given due notice to the public.

I have been victimized and knew I was being cheated at a materializing seance, and I made it known publicly. I have also been the recipient of genuine manifestations; and I know that just as conclusively.

There never ripened a field of wheat that some shrunken kernels were not found, but the pure kernels remained uncontaminated.

FIAT JUSTITIA.

Eternal Justice, in whose hand The Scales are held, o'er weak and strong, Thou standest now in every land Their beam to poise 'twixt Right and Wrong.

I see thee look with face that frowns O'er every nation ruled by kings, Who wear their titles and their crowns, Upheld by power that tribute brings, Thy frown doth make these monarchs shake With fear and trembling in their bones, For revolutions it shall wake To hurl them from their gilded thrones, Too long they've held despotic sway, And peoples crushed to lift the crown, But now, thank God, they've had their day, And soon Thy might shall cast them down.

The nations long have been the slaves Of tyrant priests as well as kings, And millions to untimely graves Have gone through priest-made sufferings.

Thy sacred name has been profaned By drenching earth with martyr's blood, While priests and kings together reigned, And scourged mankind in name of God!

With thumb-screw, fagot, and the rack, They've held the mass in fear and awe, From truth and knowledge kept them back, And forced obedience to their law, They've tortured all who dared to doubt, That they held sway by right divine, And if distrust they could not root, Then blood has flowed as free as wine.

O, Justice stern, in thy dread name, How fiendish deeds have been done, Ten thousand here have burned in flame To find hell's torments just begun! How hast thou been misunderstood, By priests and rulers of this world, For vengeance here thy name has stood, Then souls to hell-fire they have hurried!

King Mammon, too, has ruled mankind And held the poor in bondage dire, With king and priestcraft oft combined, He's robbed the weak of righteous hire, His golden sceptre long has swayed, Enslaving people, priests, and kings, Who have an equal homage paid, And given their souls as offerings.

The money-kings are tyrants bold Who hold the people in their power, They hold the land, and own the gold, Which ought to be the people's dower, They take advantage of the poor, To make them work for wages small, And thus the wolf comes in the door, Devours their homes and takes their all.

These tyrants three have held their sway And dealt damnation 'round the land, The people long have been their prey, And meekly bowed at their command.

Of rights so long they've been deprived That still to wrongs they're willing yield; Bad laws and creeds have thus survived Whose doom long since should have been sealed.

The voice of Justice speaks in vain For truth and right 'twixt man and man, While lust for power and greed for gain Puts right and duty under ban.

The Golden Rule is laughed to scorn, Where selfish passions have full play, And hope for justice seems forlorn, While men believe it will not pay.

In marts of trade, in social life, In civic and religious scenes, Great wrongs prevail, and selfish spite Beclouds mankind from Love's warm beams.

"The dogs of war" are being trained In every boasted Christian land, Where Christ-like love has never reigned, Nor Heaven's kingdom that he planned.

The "Peace on earth, good will to men" Of which the angels sang of yore, Can ne'er be heard on earth again, Till all are pure in heart and clean, But strife and conflict will prevail, Till equal rights for all are won, And every prayer for peace will fail, Till wrong is dead, and justice done, Thy soul, O Justice, now is stirred By these great wrongs that yet endure, And though the end seems long deferred 'Twill come at last, though slow 'tis sure.

The reign of despots all shall cease, Such is thy fiat and decree, And thy dominion shall increase, Till all the world shall yet be free.

DR. DEAN CLARKE.

mediums all—engaged in this movement, not alone—but altogether they have made Spiritualism the leading factor in the progress of the age—and this in face of all untoward circumstances. No amount of lying will kill truth. Dam up a mighty river and it will force a new channel. The spirit-force back of this movement will find its way; and time will be the great eliminator when all that is objectionable will be removed, and truth become too dear unto all to longer be subverted.

MARY WEBB BAKER.

He surely is in want of another's patience who has none of his own.—Lavater.

Yon gray lines that fret the clouds are messengers of day.—Shakespeare.

People do not lack strength, they lack will.—Hugo.

THE AWAKENING OF A SOUL.

One night I was engaged in talking to the spirits that gathered to receive the healing power through the word of truth, and the spirit of a late looking, intellectual young man of 26 years appeared. He had lost of late cancer, and he was against his wish the corpse, which was against his wish and will. He was a very positive and dominant mind and the thought that his will had been set aside in the matter had roused him into a very disturbed state of mind. He had been told on the spirit side of life to seek admission to my class for the healing of the after effects of the cancer as well as for the quieting of his mind. While I was talking to him and getting his mind into a more harmonious condition the Masters, one or more of whom are always present, discovered that he was a strong spiritual soul, and they began to pour over his personal spirit the healing, glistening light of the Holy Spirit. They held him as I continued to talk with him, healing all appearances of disease and quickening the soul consciousness in the inner recesses of his being, until there was unfolded a conscious link of connection between his inner memory of his soul and the outer memory of his personal spirit. Then, memory of his personal spirit began to be as he talked to me, he began to get revelations and revelation from his soul, and the reasons for many things became clear to his mind.

It was a marvelous experience to me as well as to him, and these words are quite inadequate to make clear the wonderful scene, with Archangel Masters surrounding us all with their radiance of the heavenly world as they fed his soul with the glowing life from God. Neither can I express the beautiful language that flowed from his lips as he talked of scenes from the past that became clear and vivid as personal memories of a time reaching back for hundreds of years.

The Masters recognized him first as a chela or pupil of the past, and they quickly called together the whole order of which he was a soul member, bringing to this earth plane a group of celestial souls from the highest celestial sphere, a gathering of beings whose majesty of bearing and glory of soul light rivaled the sun in splendor. But he did not see immediately the ineffable beauty of these celestial beings; he saw only the outer spirit forms clothed in the rich oriental garments of the Hindu race, until the deeper soul perception was awakened through the spiritual power brought to bear.

According to the story which he told that night and which he has not modified or changed in the three years that have passed since he incarnated as a member of a mystic Hindu Order that worked in secret for the promulgation of the heaven-born truth that they had conserved on the earth plane by spiritual succession from the far distant past. He was a chela of the Masters of the time and when he entered spirit form he knew and understood the celestial state with the immortal members of the same order.

Like many another soul he unselfishly desired to shine his soul light and power through the limitations of a personal form for the benefit of the dwellers on the earth plane, and he sought and found birth in an American family, becoming a member of the gospel. When the civil war broke out he enlisted, and during the war was shot out of the body. (The reader will remember that the personal mind from the mortal parents and the personality and soul power from the past that incarnates are entirely distinct and exist in different states of the complex spiritual entity. For the sake of brevity I use the personal pronoun he with-out explaining which part of the complex entity I refer to in each instance.)

The tower spirit planes were greatly disorganized by the hosts of spirits entering them at that time, and this spirit suffering from the sudden shock of death in the prime of life did not receive the care and attention that he would have received had he left the body in time of peace. He was greatly disturbed for a long time, a wanderer in spirit life, and his mental disturbance kept his soul from getting its bearings, kept it from recalling the divine association of the past, and he did not find his way back to his Father's house. He was practically lost to his friends. He was practicing the terrible confusion in spirit life, and they did not find him because all their energies were directed toward bringing harmony out of chaos, and in creating conditions that would enable the newly arrived spirits to have the best environment possible for their healing.

He would have been attracted eventually to those who could have taught him the freeing truth and he would, through the Spirit of Truth have been resurrected to his proper sphere of soul activity, but while he was much disturbed he met with a spirit, who believed that the only method of redemption was through reincarnation. He was one of a community of spirits of the same belief who held that there is an unmercifully just law, omniscient in its power, called Karma, that sways the actions of all beings on all planes of life, and that all are bound by its power to reap what they have sown. This spirit told him that he was suffering from sins committed in his past lives, which were true, because his previous incarnation had been as near angelic and humanitarian as it was possible for a mortal to live, and previous to that his soul lived in the high realm in which it was originally organized, pure, and without stain of any cause that could possibly condemn it to reap evil. His soul was not under the compulsion of anything but love for humanity, so there was no evil karma about it. The hard experiences of the personality in earth life had no deeper cause than the undeveloped conditions of the race which comes from its ignorance of the laws of life, and the soul had been willing to undergo and contend with those trials for the sake of the good will it bore humanity.

But this spirit adviser persuaded our friend that reincarnation was the only path open to freedom, and he again took up a physical body and lived a noble life on this plane, doing good to his fellows and becoming a leader in all good works, until he was overcome by the disease which took him out while yet a young man. Thus we trace the three incarnations of a soul and see that in no instance was there a retributive justice working. The cause for the third reincarnation was the ignorance of a fellow spirit. But even from ignorance came good, the law of universal goodness by a spiritual alchemy transforms all the contradictory and apparently evil elements into the pure gold of good in the end, proving the omnipotence of the goodness of God.

On that evening again when he was drawn again into a close communion with his friends of the past, he was attracted to the consciousness of all the past states of his soul life, and we clasped hands across the gulf of years, bridging the present and the past when we were last together as brothers on

The Strangest Puzzle on Record.

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For four months of his life three personalities controlled the existence of Rev. Thomas Carson Hanna, formerly of Plantsville, Conn., now of Jenkinstown, Pa.

His story forms a strange illustration of the many angles of the human brain. The case is referred to by Dr. Boris Sidis, the noted psychopathic physician, in a book on multiple personality as one of the most remarkable instances of mental dual existence of which there is any authentic record. The book will be printed at an early day by Appleton & Co.

A minister of the gospel, strong-minded, clear-eyed and alert, Dr. Hanna was thrown from a buggy while driving to the house of his fiancée.

Striking on his head, he was thrown into an oblivion of the past from which his mind emerged as that of a little child.

Mentally a Child Again.

Learning his letters slowly, writing crudely, laughing and crying after the manner of a child, he began unconsciously to murmur names and places belonging to his former existence, but which he could connect in no manner with a past life.

His fiancée was forgotten, his friends were unknown, his parishioners unrecognized and yet, through the hazy labyrinths of his intellect there floated constantly strange dreams of another existence. These dreams came in his sleep, when his childish brain was lulled to quiet, and as his mind strengthened he began to wonder who he was.

Coming of a Third Personality.

Then an amazing thing happened. Out of the darkened recesses of his mind there emerged a third personality—a spectral ghost which stood above and midway between the other two, trying to reconcile the child and the man, trying to bring order out of mental chaos, making agonized efforts to gather up the tangled threads of Dr. Hanna's past existence and to tie them to his present life.

Now that he is cured Dr. Hanna firmly believes that this third personality was his soul—a spirit conscious of his dual existence.

It was on April 15, 1897, that the Rev. Mr. Hanna was injured. On that day he was driving to the home of Miss Anna Barnes Clark, who is now Mrs. Hanna.

He was taken to the home of his sweetheart, where he remained insensible for two hours. Then he opened his eyes, moaned and raised his hand to his head.

When he awoke on the following day he was as a little child. The friends around his bedside addressed a thousand questions to him, but he remained silent, eying them with the steadfast stare of a baby.

He was motionless save for involuntary muscular movements. He was in full possession of his strength, but he could not move because nobody had taught him how to do so.

In imitation of one of the physicians he at last raised an arm. It delighted him. It was fine to wave his arms. He crowed and goo-gooed just as babies do, and lashed out with all his strength. They had to bind him and he wept.

Gradually he learned to drink water and to eat the food placed before him. He has in bed two days because he did not know enough to get up. At that time nobody seemed to understand that he had entirely forgotten his past life.

Eventually he was dressed and raised from his bed. He could not walk alone. His efforts to do so were those of a baby. But, strange to say, in the remarkable state of his mind, hours were as weeks and weeks were as years to an ordinary child. He learned with marvelous rapidity.

In a Strange New World.

Within a few minutes he found that he could stand, but when he attempted to walk he stepped high, as though he could not tell where the floor was.

He was in a world new and strange to him. He had no realization of time, of the meaning of day and night, and, strange to say, he had no innate religious feeling.

In a few weeks he had a fairly clear idea of his environment and could talk a little. More slowly he learned to read and write. The commonest acts of everyday life were a mystery to him and a wonder to him.

Then came Dr. Boris Sidis, the psychopathic physician. "I believe," said he, after an examination, "that Mr. Hanna's former personality still lives. I do not think the accident has crushed it entirely out, but rather has dissociated it from the rest of his conscious life and hidden it in some sub-conscious depth of his brain. It is plain, however, that it still exerts a great influence on his new personality."

Then Dr. Sidis went to work seriously. Mr. Hanna was removed to the Psychopathic Institute, on Fifteenth street.

Dreamed of Past Existence.

"What kind of dreams did you have last night, Mr. Hanna?" he asked one morning.

"Well," he was hesitating reply, "some are clear and some are not. I can remember the clear ones but the other I cannot."

Dr. Sidis understood that the clear dreams were the dreams born of brain impressions received since the accident. The indistinct dreams were dim pictures of his past existence. Of course Mr. Hanna did not recognize them as impressions of past experiences. He had not the remotest hint as to their source. They were strange and wonderful to him.

Watching him from day to day, Dr. Sidis once dis-

covered that Mr. Hanna had slowly and laboriously spelled the word, "New-Boston-June." He did it unconsciously and did not know why. He understood the word "New" but the word Boston had no meaning to him.

His father enlarged upon the dream and the patient wondered greatly. Mr. Hanna, Sr., spoke the word Martine.

"That is it!" exclaimed the son, "that is the place I passed in my dream."

A few days afterward Dr. Sidis tried a new plan. He asked Mr. Hanna to close his eyes and to keep as quiet as possible with the mind impassive. Then as some one sang a hymn he would tell Mr. Hanna to tell the thoughts that came to his mind as he listened.

At such times, much to the surprise of his friends, Mr. Hanna would recall the names of places and of persons, of phrases, sentences, and paragraphs from books and quotations in languages that he did not understand.

This page by page his former personality was unfolded to him, but as yet he had no connected memories of his former past. He did not understand what Dr. Sidis was driving at. He answered the questions put to him mechanically.

But the full strength of his double personality was not yet fully established. Eventually the queer dream memories arose into the full light of upper consciousness without in the least interfering with the patient's existence as a child. In short, the child remembered that he had once been a man.

Two Persons Without Knowing It.

He now passed without exercise of will into two different states of mind. The primary state included his life up to the time of his injury. The secondary state dated from the time of the accident.

In the first state Mr. Hanna was an accomplished scholar, who could discuss theology, philosophy and metaphysics.

In the second state he did not even know the meaning of those words.

In the primary state his handwriting was fine and delicate. In the secondary state it was awkward and childish. He had to print his capital letters, as his hand was as yet unable to form them.

Whatever he did in one state he was unable to remember in the second. In fact, at this time he did not even suspect its existence.

It was after much persistence on the part of Dr. Sidis, Dr. Goodheart, Dr. Dandy and others that Mr. Hanna awoke one morning and remembered who he was, but did not remember anything that had happened since the accident. He could not understand his whereabouts until told by his brother that he had been ill and was in a hospital.

Then followed a strange thing. Dr. Sidis noted that whichever state the patient went to sleep in he invariably awoke in the other. If he went to bed remembering the past he awoke as child. If as a child he went to bed he awoke as a man and an accomplished scholar.

Therefore Dr. Sidis did all he could to induce sleepiness. He incited the patient to fatigue himself. In his childish state he took the patient out and showed him the city. He was overwhelmed by the sight, and being a child in mind it tired his eye and brain and induced sound sleep.

Excepting necessary rest at night, Dr. Sidis would not allow his patient a long nap when he was in condition to remember the past. The physician wanted the tentacles of memory to stretch out and bridge the gulf of the past.

Mr. Hanna was, therefore, permitted to take only short naps. These were made shorter and shorter, until finally the patient was observed to go from the primary to the secondary state and vice versa without going to sleep at all.

Was the Third Personality His Soul?

Then came forth that third ghostly spectre of the mind which, since his recovery, Mr. Hanna has termed his soul.

This spectre hovering over all was conscious of the other two and yet distinct from them. Looking through the eyes and the understanding of this third personality, Mr. Hanna recognized each of the other personalities as belonging to him.

"Which of these is really me?" he would ask through his third personality. And his third personality, new-born and weak under the imposed strain, suffered intensely.

It tried with agonized mental effort to throw out one of the dual personalities and to incorporate itself with the remaining one, but somehow it could not choose between them.

Gradually, however, as the days passed, the third personality, which seemed to have taken the place of a soul cast out, became the dominating one in Mr. Hanna's life.

Almost imperceptibly it strengthened until it absorbed the other two. All three consciousnesses merged into one and the memory and the mind of Mr. Hanna returned.

He was once more the virile, strong and energetic preacher, without memory, however, of the childish hiatus immediately following his accident.

"The agony I suffered when I realized my condition," said Mr. Hanna in Jenkinstown recently, "was beyond all words to express. I knew I was one of those two personalities, and I could not make up my mind which. But, of course, the horror of it has now almost faded from my mind."

All through the queer experiences of his triple personality Mr. Hanna was attended by his fiancée, Miss Clark. It was only natural, therefore, that when consciousness returned there should be a quiet wedding in Southington. It was attended by some of the most prominent physicians in New York.

AN IMPARTIAL VIEW.

The Great Question Dispassionately Considered.

To the Editor:—We have carefully read Mrs. L. M. Hyland's paper in The Progressive Thinker, No. 758, and again reread the articles referred to in No. 745, in relation to materialization and the exposure of such mediums as Mrs. Reynolds, but can see no reason why Spiritualists "should be ashamed" of that which as a body they neither produce nor endorse; a condition of affairs which, so long as the demand continues they cannot prevent.

As long as the spiritist or phenomena hunter makes a market for fraudulent manifestations, and as long as the various churches produce this class anxious for the slightest proof of continuous life, or curious to see some simple manifestation thereof, willing to pay for the same (though belonging not to nor willing to contribute for the support of Spiritualism), the supply will be furnished and freak mediums found.

"Spiritualists do not cry 'Peace! Peace!'" but quietly investigate, searching for truth and proving the same to the best of their ability. No honest searcher after truth will offer a reward for manifestation of spirit return, thereby exciting the cupidity of the supposed medium and exposing the cause to ridicule by non-believers, nor be conquered by his first or even second failure, but will continue the search until Truth is found.

Every thinker can call to mind some test which will prove to himself the truth of the materialization presented, and such proof will be for the individual alone, for one cannot dress himself in another's experience.

A spirit appeared at a circle held in Onset and I was called to the cabinet. He was dressed in every-day clothing, appeared weak and could only whisper. I took both his hands in mine and he seemed to gain strength. I said, "I do not know you, but you look something like John Brown."

He nodded and whispered, "Yes."

"Well," said I, "if you are John Brown (I knew John Brown when in earth life) you can speak three words which will prove it to me."

He whispered words in my ear which no one on earth knew or knew their connection (and behind which hangs a tale), words which fully proved his identity.

At another seance, with another medium, he appeared in better form and we had a chat and laugh over the test I had required at the former meeting.

"Hold onto the form," Yes, I have held onto the form, kissed the sweet lips and by tests from my own mind assisted by the loved one fully identified and proved the spirit to be the one he represented himself to be. I am not a mere believer in Spiritualism, but a "knower" and know to a certainty by reason of a varied experience that materialization is a true manifestation of spirit power. The right conditions found, your friends can meet you face to face and prove that as they live so will you also live.

Mr. Hall's offer of one thousand dollars has not been and he probably will not be accepted. A medium would not seek such notoriety as would result from the purely commercial experiment, that even if success attended it would make it a laughing matter among non-believers. "Twas a fixed-up arrangement, gotten up to give new life to their cause," (and other similar expressions) would be the cry and suspicion would attach to the medium at once. But few would believe that the money was ever paid, but Mr. Hale would gain a vast amount of free advertising, a notoriety he might not like. Unless understood and fully protected before hand a supposed medium would not dare to try. Mr. Aber's offer gives Mr. Hall the opportunity of a true seance after the manner of Mr. Hall's, "I have no time for this; my business is here." No time to seek for the truth as that would break into his business arrangements, but he will pay one thousand dollars to any one who will bring the truth to him under his own conditions. Read Acts 8:18 and Matt. 6:13, 14.

Mrs. Hyland has evidently not read Mr. Burr's letters as published in The Progressive Thinker, else she would not bring the "blessed Lord" or "our Savior" into this question, nor has she studied the book from which she derives these titles.

To me the New Testament Jesus and our Savior are mythical people. That a man named Jesus or Apollonius, a great medium lived, about the commencement of the Christian era, is undoubtedly true, but the story about Simon (Acts 8:18) proves that there were commercial mediums even then. "Apollonius the Nazarene" was no savior of men, more than any other great medium of our day, and man needs no savior outside of himself except his loving spirit friends, who will surely help to save him as far as conditions made by himself will permit.

"Touch me not," quotes Mrs. Hyland, "Behold my hands and my feet, that it is I myself; handle me and see," says Jesus, "and they gave him a piece of broiled fish and of an honey comb, and he took it and did eat before them." (John 24.)

I also have seen a materializing spirit make a pocket knife and peel a large apple, cut it in pieces; he gave a piece to my wife, to others and myself; we ate it and he ate the pieces he retained. At another time he left the room and returned with a plate, knife and piece of pie which he ate in the presence of all, remarking that "Sis (the medium) would miss her lunch to-night." He then returned with a pocket knife, and did not enter the cabinet but slowly dematerialized and disappeared. Read Genesis 18 and 19.

Like many other friends, I hope that this discussion will not cease, but for a different reason. I have no fear that it will injure our cause, but on the contrary it will set non-believers and church people to work, and where there is so great a smoke there must be a little fire, and cause them to investigate and find the fire. "Tis true that there is fraud and deceit standing in the way, but though brass be offered, if they continue the search, honestly looking for truth, they will find the pure gold.

The Progressive Thinker is doing a noble work for humanity along this and other lines by opening its columns and giving to the world the opinions of believers and non-believers in the teachings and phenomena of Spiritualism.

JAMES H. YOUNG.

Onset, Mass.

"After Her Death, The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining practical ideas of the finer and ethereal phases of Spiritualism, leading the mind onward into the purest atmosphere of exalted spiritual truth. A book for the higher life. For sale at this office. Price, cloth, \$1.

"Wedding Chimes." By Dolphina Hughes. A lovely, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice material in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents. For sale at this office.

West Troy, N. Y.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature, and presents his views on demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

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Letter From Goshen, Ind.

To the Editor:—Mrs. Thiers always opens her meetings with devotional service. On this evening she selected as her theme, "Our Loved Ones." The subject was beautifully illustrated by a picture of a soldier, an officer in our army, draped and garlanded with flowers. The wife and children were grouped around and below the picture, looking upon his noble and patriotic likeness.

This striking likeness was hung upon the wall of Mrs. Thiers' home, and surrounding it were the beloved flags of our great nation. Mrs. Thiers' theme was highly patriotic and eloquent of the brave deeds and noble sacrifices of our soldiers, and of how much they were indebted to them for their devotion to country and home.

Then turning from the battles of carnage and death of the body, she eloquently devoted the remainder of her address to the bloodless battles of the Spiritualists for the nobler cause of friendship, love and truth, so beautifully demonstrated by spirit manifestations in so many ways to those in mortal life; if we would only make conditions for our loved ones to give us their inspiring messages.

Mrs. Thiers closed her address with a beautiful appeal for the proper understanding of the true relationship of spirit manifestation to the living, and advancement in all that leads up to the higher and better life here, thereby better preparing us for the inestimable blessing of spiritual existence in the celestial spheres.

Mrs. Thiers spoke under inspiration fluently, and with good effect.

After the reading of an original poem by Dr. McDonald, entitled "Consecration," and dedicated to Mrs. Thiers, the dean of our spiritual circle in Goshen, Mrs. Anna R. Seymour, whom we all love dearly and deeply respect, planned a beautiful emblem of Spiritualism upon Mrs. Thiers' breast; thus with the nation's emblem upon the left, and the sunflower upon the right they made a striking and very pretty effect.

Seymour supplemented her graceful act by making a short and appropriate address, closing with a very earnest admonition to keep sacred her vows of consecration. I wish to here state that no doubt many readers of The Progressive Thinker will remember Mrs. Seymour as a veteran in the cause of Spiritualism, and if not active in the work, she certainly is deeply interested in all that pertains to the cause and its development. Her innate modesty, keeps her in the background; nevertheless she is a bright and shining star in the firmament of Spiritualism, and if she does not receive her full reward here for the good she has done humanity and the cause, she certainly will upon the celestial side of life.

Her home, though modest like her own heart, is a little heaven of sweet influences, to bless all who are so fortunate as to have the privilege of crossing its threshold.

After the consecration service was completed with a fervent prayer by Mr. Wm. Parfitt (who, by the way, is an investigator of Spiritualism and an liberal Methodist minister), Mrs. Thiers gave us some very convincing tests as evidence of her clairvoyant and clairaudient endowments.

The room was filled with pleased and interested visitors, giving evidence to the writer's mind, that there is now, or soon will be, an interest awakened in Spiritualism that has never been equaled in the "Land of Goshen."

DR. B. P. McDONALD.

Memorial.

The tidings have reached me of the passing over of our old friend and member of the Church of the Soul, Mrs. Catherine Davis, in the 87th year of her age, at the home of her daughter, Mrs. Falconer, at Jamestown, N. Y.

During all the years of my ministrations in Chicago, Mrs. Davis has been a devoted Spiritualist and member of the congregation—only being absent when away from the city, or latterly from the "Land of Goshen."

Her rare nature, sweet disposition, cheerful temperament, her faithful friendship and steadfast devotion to the truths of the higher life and immortality, made her presence ever a joy to those who knew her and who love her.

Another daughter (Mrs. Knowles) in this city, and there are children's children, besides a host of friends who will miss her genial and loving presence in mortal form.

The name Oulna gave her many years ago was "Purple Fruit," and now she goes to the higher vineyards of the spirit realm, bearing the rich fruitage of a lovely life. We shall miss her here, but shall know she is with us in the Band of Harmony and Church of the Soul. CORA L. V. RICHMOND.

Wedding Bells at Rogers Park.

Amid the embowering trees and sweet odors of a perfect June day, Miss Helen R. Richardson and Mr. Joseph W. Hartings of Chicago, were united in marriage by Rev. Cora L. V. Richmond, pastor of the Church of the Soul, at the residence of Mr. and Mrs. Richmond, 3802 Ridge avenue, at 2 o'clock, June 8.

The bride was attended by her mother, sister and brother; a gentleman friend accompanied Dr. Hartings.

The bride and groom are regular members of Mrs. Richardson's congregation, and their many friends wish them a joyous journey through life together. They will be absent most of the summer, returning to Chicago in the autumn, where Dr. Hartings has a large practice.

What is Spiritualism—Imagination, Fraud or Fact?

The Sunday Sentinel on various occasions has been requested to open its columns to a careful, thorough and searching discussion of Spiritualism, its phases and phenomena. This the Sunday Sentinel has decided to do, and in so opening its columns it restricts those interested in the topic to a RATIONAL discussion and expressly provides that unwarranted attacks of purely prejudiced character by either side in the controversy will find no place in these columns. The Sunday Sentinel desires facts, obtained by investigators and experimenters in Spiritualistic phenomena. The plain record or narrative of any apparently inexplicable occurrence observed in mediumistic circles or elsewhere is desired. Any article tending to explain such manifestations as may be described by those adhering to or leaning toward a Spiritualistic belief, attributing the phenomena to natural rather than to supernatural causes, will be printed with equal detail. The Sunday Sentinel desires the discussion to be thorough, scientific and just and especially demands that the comment intended for this column shall answer these requirements. Address all communications to the Sunday Editor—Indianapolis Sentinel.

"Child Culture." According to the Laws of Physiological Psychology. A Mental Suggestion. By Newton N. Russell. A most excellent work for all who have the care or training of children. Price 25 cents.

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OCCULT FORCES.

They illustrate the Existence of an Operating Intelligence.

Mlle. Nydia, a Swiss lady, recently gave a remarkable performance at the Hotel Cecil, London, Eng.

While hypnotized, and with her eyes bandaged with alternate black and white cloths, she played on the grand piano at which she was seated any piece of music which was placed upon the instrument.

Among these pieces were several original compositions, but it made no difference to Mlle. Nydia, who played them as if she had known them all her life.

A still more remarkable feat was when Mlle. Nydia, after a moment's hesitation played to the satisfaction of the audience a piece of music the name of which had been placed in a sealed envelope.

In the course of a conversation after the performance Mlle. Nydia said that she neither recollected what she played nor knew what had happened. "In fact," she said, "from the moment I was hypnotized to the time I woke up I remember nothing."

Dr. York-Davis, who felt the pulse of the lady, said in reply to the question as to whether she was hypnotized or not, "I can't say, but I had not the opportunity of thoroughly examining her."

The name of the hypnotist was not given. It leaked out, however, that he was Samson, the strong man.

The audience included many scientists, musicians—among them Dr. Hans Richter—doctors, and journalists, the majority of whom left the building mystified.

Locates a Missing Person.

J. H. Wickwire, the veteran printer, relates to the Patriot the manner in which the body of James McQuillin was recently recovered from the river. McQuillin had been an old friend of the Wickwire family.

"Mrs. McQuillin asked Mrs. Wickwire to use her clairvoyant powers in ascertaining the whereabouts of her husband, who had disappeared," said Wickwire, "and she said she would do what she could if she was given some article worn by Mr. McQuillin." She also ascertained that McQuillin's usual route home was down the Saginaw railroad tracks from Mechanic street.

"Mrs. Wickwire took the slipper and followed this route. But she did not reach the river just above the Jackson Lumber & Coal Company's yards, than she stopped.

"You need search no further," she said; "he's in the river."

"Mrs. McQuillin acted on this information, and secured two men to search the river in a boat. It was but a few hours later when the body was found at the Gannon street bridge."

Mr. Wickwire claims that his wife's clairvoyant power located the horse recently stolen from Fred Fisher of this city, and a boy drowned at Petoskey five years ago, whose parents believed he had run away.—Jackson (Mich.) Patriot.

Death Foretold in a Dream.

Hinton, Ok.—The body of Frank Lane, who was drowned in a creek three miles southeast of here Thursday, was not recovered, although dragging has been going on continuously day and night since that night. Lane's mother, who is a resident of Anadarko, dreamed recently that her son had been drowned near here and last Monday she wrote to him, requesting him not to go fishing any more. Lane thought little of the warning and on Thursday went to his fate in the manner described by the mother's dream.—Kansas City Times.

RUSSIA A CHRISTIAN NATION.

Yet Witness the Diabolical Cruelties Practiced in Its Name, Proving That Its Officials Are About Equal to Savages.

Greek Catholicism, the state religion of Russia, is the Simon-pure Christianity. Roman Catholicism is a split-off Russia, therefore, is the true Christian country of the world in this year of our Lord and Saviour, 1904.

In the dispatches from London, dated May 26, we find the following items of information concerning the country:

The recent disturbances in Warsaw have been followed by wholesale executions by administrative order without trial.

Six hundred persons were hanged in Warsaw alone.

There is frequent intelligence of persons suddenly disappearing from various towns, presumably on suspicion of being implicated in political plots.

There have been executions under military law at Cronstadt, it being alleged that the persons executed were connected with attempts to injure the forts.

An informant in Moscow says that he saw eighty coffins escorted by soldiers out of the city at about night by an unrequited road, which was picked by troops. The bodies are presumed to have been buried in the woods.

That is a picture of the conditions in the most Christian country in the world. Russia became officially Christian at the latter end of the fourth century, a Russian emperor being baptized into that creed in 882. For years previously, however, the religion had been disseminating itself throughout the country, as being better adapted to the savages populating that realm than the old Northern mythologies, even with their fierce and bloody gods.

We are constantly assured with damnable iteration that Christianity has civilized the world. Has it civilized Russia? Six hundred persons hanged without trial in one town only in order to keep the church and empire aglow, it reminds one of the Middle Ages in Europe when the state, slow without mercy at the behest of the church, that the church might not be overthrown by the heretics. The church is back of these wholesale executions in reality, because it animates, guides, and sways the rulers in all their doings. The czar himself makes pilgrimages to shrines to obtain light just as the sardonic nobles of Europe went to the holy tomb at Jerusalem in performance of vows made in their numerous wars. Russia is saturated with religion—superstition—and the people are governed by the hangman and the army.

Russia is and always has been a nation of savages. A Russian peasant is, as some one said the other day, a hundred and ninety pounds of meat. If Christianity possessed any civilizing power within itself it had and has in Russia a glorious opportunity to show it. Instead, we see corruption, bestiality, cruelty, ignorance, superstition, tyranny, without limit. There is no liberty in Russia, no education except in a few centers, and that among heretics, and it is in all respects a medieval nation.

What, then, becomes of the claim that Christianity civilizes?—Truth Seeker.

An Earnest Plea for Honesty

A Prominent Speaker and Medium Reviews the Situation, and Shows the Existence of the Blue Book.

Thank God for so much! Probably no other paper in the world would dare to publish the truth as The Progressive Thinker does, and at last it has hit hard and well. The articles in Nos. 753 and 758 about the notorious "Blue Book" are to the point, and I have been expecting to see something of the kind for a long time, and now to read the names of such illustrious advocates of Spiritualism as H. D. Barrett, Lizzie Harlow and N. P. Ravlin signed to such articles must give honest Spiritualists courage, and cause fakes to fear that a move will be made which will put them out of business.

More than ten years ago I was made acquainted with the fact that many so-called mediums were using what is to-day called the Blue Book.

I was then in a prosperous city in Michigan, where I was informed by a venerable magnetic healer of good reputation, "that a noted medium had been at his home staying some two weeks and giving a great number of private sittings. When this wonderful medium (?) left his home, he forgot to take a little book of perhaps fifty pages of closely and finely written names and dates of deceased persons of that same city, together with the names of many of their living relatives."

Soon after this was told me another medium (?) made his appearance. This one was a wonderful slate-writer, and also received communications from the dear spirits by the aid of a telegraph arrangement he had rigged up in a very crude box; also answered questions by halloos or pellets. (Others who have witnessed such tests (?) will recognize these terms.) This medium soon had big business, and scores flocked to see him.

A prominent Spiritualist of that same city who passed to spirit life but a few weeks since, told me "he knew this same wonderful medium (?) was a fake, and used the Blue Book, and at the same time he was sure he possessed rich mediumistic powers."

Since the time of the above items, I have traveled almost constantly in the interest of Spiritualism in many states. I have lectured in small villages, and large cities, I have visited ten spiritual camp-meetings, and have found it to be an open secret that the Blue Book was a fact. I can mention the names of many platform test (?) mediums who are hailed as wonderful beings, "so closely are they related to the dear spirits."

Now all these fakes must be supported. Who are their supporters? Let us see. I do not believe there is one prominent lecturer in our field to-day who will not agree with the following statement:

Let anyone say anything in a crowd of Spiritualists where a lecture is being held, and more especially at a camp-meeting, about any certain medium that would tend to question their honesty, and there will always be one or more who will immediately become the champion of the medium and tell of the wonderful test he or she has received from said medium. If some person actually knows such a medium is a fake, attempts to argue the case and prove his statement, then numerous others will join the first champion, and in nine cases out of ten the argument will be brought forward that mediums are very sensitive, and being so, they are, of course, subject to all kinds of influences, and as there are evil as well as good spirits in spirit life, it is hard to tell what a medium will or may be influenced to do. "But as for them particularly, they will know that their test was genuine." Would their true medium be influenced to use the Blue Book to deceive?

But who are these who offer such puerile argument?

Certainly not the skeptics. Not but usually it is the oldest Spiritualists. They are the ones who will always be found at dark seances, visiting new mediums, attending camp-meetings to stay through the season—always to return to their homes to relate the wonderful things seen, and the test they received; but when asked to attend the meeting at home and help support that, they will be so poor that they can't afford it, or else will be too busy; or, as I, and I know my co-workers will testify, they will say, "they have been to camp and have got enough to last them until camp opens again next year." These are not Spiritualists; they are spiritists.

Fakes, Blue Books, undeveloped mediums, public dark seances, etc., would not be, if Spiritualists would not patronize them; and the general public, that is those who know nothing of Spiritualism would not attend such shows, if the Spiritualists or spiritists did not first advertise said fakes, etc.

When such a person as Lizzie Harlow stands before an audience and says "she knows that the Blue Book is a fact," you may depend upon it that she knows what she is talking about. I know her personally. I know her to be a lady, talented. She has had a wide field of labor, and her means of information have been almost unlimited. Her integrity can not be questioned, and he or she who dares to assail her veracity, must thereby show their assidue qualities.

The same with H. D. Barrett; his knowledge of fakes and fraud most likely has been a cause of his being forced from a prominent position. He has written more over his own signature that has caused fakes to squirm than most any other public advocate of Spiritualism.

The other gentleman, Rev. N. P. Ravlin, whose article appears in a late number of The Progressive Thinker, I have not the pleasure of being personally acquainted with, but he is honest in his purpose, as I have heard many say who are of his personal friends. He has become an advocate of Spiritualism because evidently his former belief did not answer the question of a future life and he therefore would be the more apt to resent any imputation of his honesty.

But loud be the praise of Editor Francis for allowing such articles to appear in his paper. Spiritualism has had many things to contend with. The Fox sisters came near being mobbed. Many other faithful and true mediums have had to suffer simply because they were Spiritualists, and there are but few true mediums in this country to-day that have a decent living by their own work, and these true mediums can be counted by the thousands, and the one great reason why the decent, honest mediums do not succeed is because there are so many traveling so-called mediums passing through the country, filling the newspapers in every town they stop at with anywhere from four inches of space to two columns, telling the people they are the seventh son of the seventh son or daughter, or have appeared before the rotten royalty of Europe, and can tell all the past, present or future; can restore lost lovers; can tell where your husband was last night, or where your wife went last Thursday; can tell your name as you enter their presence. These are the principal fakes. They never attend a spiritual lecture or go to a public meeting; they are after the dollars, and they get them, too.

I knew a woman in a city in Massachusetts who was a fairly good medium. She could not make a decent living by her mediumship at home. She had a cousin who was a traveling medium. They formed a partnership, and in two months afterward she showed me a roll of money amounting to over two hundred dollars. How did she get it? "By fooling the people." So she told me. She had many people whom she knew call on her after she changed her name and disguised herself, who paid her dollars, where before this they could not pay her twenty-five cents.

One man I knew well called on her, and she charged him five dollars for a sitting of less than one hour. He refused to pay. Her cousin came in and they had an argument, and finally compromised for two dollars. This man told me she did not tell him anything past, present or future. This circumstance was five years ago. This woman is still a medium (?) She is still making money.

There is not a public lecturer upon the spiritual rostrum to-day, hardly, that does not know of something of the kind.

Don't let anyone say it is not the Spiritualists who patronize these fakes. I know it is; so do the honest mediums throughout the country. How? Because these same dupes afterwards visit the true mediums and tell their experiences. The man who gave me his experience told me in a public hall after my lecture. He was a contributing member of the society, and a laboring man, too. I told him "it served him right."

Now, what is the remedy for all this? There are many Spiritualists who say the N. S. A. is trying to build up a creed, and so bind all mediumship to one common standard. Everyone who has a small modicum of common sense knows that cannot be done. What then? In union there is strength. Let every honest medium register with the N. S. A. or state association, and let such state association or the N. S. A. issue a certificate. Let the possessor retain such certificate and present it to the association where he or she may be.

Then let every Spiritualist refuse to have anything to do with any medium who does not hold such a certificate.

Then let every association in every state petition the legislature of that state to pass a law prohibiting the practice of mediumship to all who do not hold such a certificate.

Now, how, oh, ye fakes! Say what ye may, but others are howling for pure Spiritualism, and until the weeds are cut down and burned there can be no hope of purity. If the spirit world is not able to take care of its instruments, then it is time mortals commenced to do something. If evil spirits predominate in spirit life, then, as was said by one some time since, "Get thee behind me, Satan." It is high time the thing should be repeated.

Why not all become Christs, and standing upright in the image of the highest ideal of Christ, assert the mighty power of the eternal soul and banish the darkness which seems now to overwhelm the greatest light of time, and bring "Peace on earth and good will to man?"

M. F. HAMMOND.
Galien, Mich.

A FEW SCRAPS

From Automatic Writings of Twenty-five and Thirty Years Ago.

These writings had no meaning to me then, because I could not comprehend them in their bearings, and I destroyed a great many from time to time, because they accumulated too fast. Now, as I have learned more, and also writers who relate self-acquired scientific knowledge, speak of such things, I realize how far ahead of the time these spirit teachings were, and especially ahead of my development.

Item 1. Creation rests upon and is governed by perfect science. The constituents of this perfect science are the principles of nature. Intelligent direction of these principles and forces applied, constitutes creative energy.

The working basis of creation is chemistry, etc. In one sense is God in action, because of the incipient and constantly enlarged vibrations through form life which constitutes nature's or the cosmic laboratory. Vibration is the beginning of incipient, hence manifested form-life. Electric impulse gives to matter or substance its first beginnings of life, expressions in the outer world. All substance crude or otherwise, is symbolized by its forms of expression. All magnetism from lowest to highest grades, are generated by frictions and repulsions of vibratory activity through form life.

All creatures, animals, etc., of seeming inconsequence in most part, to mortal view, are formations to embody thus crude substances for refinement and assimilation, to start and promote this vibratory network of creative effort, progress depends on its expansion.

We repeat that the living, pulsing organisms are, so to speak, nature's chemical laboratory. In and through

racity, must thereby show their assidue qualities.

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M. F. HAMMOND.
Galien, Mich.

These crucibles, amalgamations are outwrought.

Thus is obtained the chemical variety of elements and the vibratory ratios which mark the advancing grades of form life and manifested intelligence, all of which is dependent on vibratory activity which latter is in turn dependent on the generated magnetism and electricities with their indrawn or induced correspondences.

This natural bellows of pulse and breath in its vibratory relations and exchanges, is something which invites the serious attention and study of the world's brightest minds. In it, a solvent of creation's mysteries will be found. The cosmic electricities, like the stratic ethers, are of marked qualities which are the legal marks of all succeeding planes of externalized life.

Ether is largely a magnetic substance and is the medium of and for the passage of substances and forces from which the magnetisms and electricities are generated. The ether holds all things in solution and in their corresponding relations, connected and firm, and who would dare say that these graded and perfectly working correspondences of substances, forces, and elements were not wisely calculated, affixed and governed by supreme powers whose wisdom thus applied is the thing above all other things to which all outwrought results are due. Therefore, due obedience to, and appreciation of these wise provisions in humanity's behalf, are expected of it as a reasonable service.

Item 2. Ether is, so to say, essence per se. As the odor or perfume of the rose and all delicate and sweet-scented flowers may not exactly be termed a quality of matter, but rather of spirit, so ethers are more a quality or substance of spirit, therefore strong enough to hold the balance of power between all forms of life and world systems, as well as holding all things in solution.

MRS. M. KLEIN.
Van Wert, Ohio.

Notes on Matters of Interest, by Hudson Tuttle.

The Methodists assembled at Los Angeles, grew enthusiastically and claimed modern civilization and the great progress of the Americans to Christianity, and especially to John Wesley. Well, it is an old claim so far as Christianity is concerned, but the appropriation of the whole loaf by Methodism is an assumption quite astounding for its "cheek."

Was there no religion in the world until Wesley came? Was there no understanding of the Bible until he interpreted it?

From the beginning of the Christian religion to Wesley's time, so far from leading in progress, the church and state united in oppressing the people. The priests played on the emotions of the people, and held the tyrant rulers in power, and these rulers maintained the power of the priests as the bulwark of their safety.

Despotism and Theocracy mutually supported each other, and the people were kept in ignorance and trampled underfoot.

The "revival of learning" introduced into Europe by the Arabians, with whom the ancient wisdom had been preserved, was met by the implacable hatred of the supporters of Christianity. It is said in swelling periods that Roman civilization perished because of the inundation of the northern barbarians. It really perished because of the discussions and effeminacy brought on by the Christian faith in its conflict with the old religion. The church hates Gibbon, and has no words to praise him for his parable History of the Decline and Fall of the Roman Empire, because he tells the truth on this subject.

After trampling that old civilization in the dust; substituting the priest for the philosopher; the lying chronicler for the historian; the dehumanized nun for the ideal woman; the pale mother of pain, the impossible virgin for Ceres, the goddess representing the perfect type of woman for Apollo, the ideal of strength, wisdom, and power, and self-reliance, the weak and boastful ideal of submission; after destroying all the writings of the ancients, and substituting the lying tales of monks and priests, the world had become reduced to the lowest depths of ignorance and superstition. The splendors of the Augustan Age, had become shrouded in the night of the Dark Ages. Christianity brought about the result for which its advocates labored, and had no other force been brought to bear, the Christian nations would to-day have been in a lower condition. They were redeemed by the advent of knowledge. The fetters of religion were shaken off, but the conflict was terrible. Theology had mankind by the throat and like a sullen bull-dog would not release his hold. Every one who asserted the right to think, was relentlessly destroyed. In Spain, this process was carried to the limit and the result speaks for itself. Galileo was thrown into a dungeon and Bruno burned, and a million others suffered by rack, gibbet, or dungeon. No war in ancient or modern times has had such a list of slaughter. Down to the present the combat has come, although the law restrains, for the state cannot trample over the church and the priest can no longer depose kings and emperors, or set up presidents, as in the past. But the spirit exists, and appears in the resistance offered every new thought. Slavery was supported in this country all its clergymen arguing from the Bible, until the latest moment. When a mob dragged William Lloyd Garrison through the streets of Boston, a minister of the gospel, who led the temperance movement, now almost absorbed by the churches, because it furnishes stock in trade, was not negated by the clergy, but opposed in the good old times when the "decanter" of rum was preserved against the call of the parson.

Our Methodist friends are excited in convention. The big crowd gave them the impression that the whole world was coming their way. Instead of seeing themselves sitting on a bit of foam borne onward by the flood, they congratulate themselves that they caused the flood, and are the "whole thing."

The great flood of human advancement bears them on its tide, and they are moving because of the spirit of the age, and cannot help it.

Was it Christianity that cut out of the Calvinistic creed the cruel section on infant damnation? Christianity put it there, and the tenderness of a higher education demanded it stricken out.

A strong swimmer may be able to cross a stream, weighted by a millstone. Humanity has sustained itself and carried the burden of superstition, like the swimmer the millstone, and now it is claimed that the stone is the weight by which humanity has been sustained.

Bunyan's Pilgrim a Cad.

For several generations "Pilgrim's Progress" has been taken as next the Bible as teaching heavenly wisdom in the conduct of life. The utter and complete selfishness of "the Pilgrim" was lost sight of because so perfectly in accord with the received scheme of salvation by way of the sufferings of another. It has been reserved for a professor in the University of Chicago to bring his right name. He him a cad, and forcefully says that the belief that a man must go through life, with the one idea of saving his own soul, is pernicious and harmful. This is a professor, and opposed to the belief and practice of nearly two thousand years. The secret of the popularity of "Pilgrim's Progress" lies in its giving in concrete form the Christian belief. It is the complete embodiment of the scheme of vicarious atonement. Pilgrim is the type for all Christians, and has been consolation to millions of doubting souls.

Times change, and the infallible faith dragged forward to higher ground. Once it was believed necessary to escape the temptations of the world by fleeing to the desert, standing on the top of towers, wearing hair-cloth which cut to the bone, covering with ashes and dirt, and the saints boasted of their filth, rudeness and vermin. That stage of religious progress has gone by. "The cad" came this "Pilgrim" idea of self-abasement to get "one with Jesus" to make one's self a cipher, annexed to Christ, and have no will or thought independent of him. He had thought every soul by his blood, and obedience, absolute, was demanded, unquestioning obedience. It was a system of debasing selfishness which in the full measure of its acceptance, blighted manhood of character and produced what the Chicago professor forcibly calls a "cad." But we think that professor, like several others of his class, who by their erotic utterances have given their university more notoriety than fame, uses a term unwarrantable and makes the term quite applicable to himself. Bunyan was an ignorant enthusiast; in his sense a "cad," and his story is an

epic of the Christian religion, more touchingly human, than the more amorphous poem of Paradise Lost. Both have been harmful, but let it be understood they were the embodied thoughts of an age, not the creations of the imagination of their reputed authors.

Amending the Bible.

Mother Mary Baker Eddy has had a new revelation. Her infallible Bible, like Sooth's book, had to be amended. Mrs. Eddy, or the ghost or divinity which speaks through her, has suddenly taken a hatred of all organizations which admit only one sex, and has declared that all believers must at once withdraw. The Masons for occult reasons are exempted. But a Christian Scientist must at once withdraw from clubs and organizations which do not admit both sexes. As these clubs and societies will not probably comply, please the Scientists they will, if they preserve their standing withdraw. The medicine man with his gourd rattle does not exercise more power over his devotees than Mrs. Eddy, and her controlled. To her disciples she is the most absolute power on earth. They have no appeal from her command. A very good object lesson, illustrating the growth of the religious system is furnished by this high priestess.

MOTHER MARY BAKER EDDY.

MATERIALIZATION.

Account of a Seance With W. W. Aber.

To the Editor:—Weary of asking for bread and receiving stones, I have thrown back upon the conviction that only in the aisles of my own heart could safe conclusions regarding Spiritualism be found, or clear conceptions traced, it was with a sad and disappointed soul that I dropped into a seance a few evenings ago, and my delight and gratification gives birth to this letter.

After years of investigation and anxious seeking for knowledge, with different results, I had at last, I thought, proved myself in my keeping silent, which, probably because I am a woman, is impossible, and I want to tell you about it seance.

In his pretty home at 3422 East 10th street, Kansas City, Mo., I met the sensitive, the psychic whose name is Aber—a name not unknown to fame, and whom I consider stands clearly at the head of his science and profession. Utterly destitute of personal vanity, self-esteem or appreciation; with but a meager knowledge of his own rare gifts, betrayed, outraged and discouraged, I found him clinging to one idea—adhering to one thought—that of absolute honesty and the courage of his convictions, that is, only in-so-far as he holds to the truth and purity of his purpose will he reap the fruits of his efforts—the high spiritual development, after which, with the zealot's fervor, he so strongly and ardently longs and seeks.

In view of the fact so well known to all, that the generality of mediums transcend their actual gifts, with their opinion of their power, to the end that they transcend their real ability, with the most deplorable results, this phase of Aber's character was, to me, and must be to every thinking person, most gratifying.

But to the seance. It fell to me to execute the test conditions, which I performed under my own protest, doing work therefore none the less faithfully. These conditions consisted in sewing him firmly to the carpet, and secondly fastening his hands, which were then filled with flour. The cabinet is built of some cotton curtains thrown over a cord or wire stretched across a corner of the room. There was one door—the room being a bedroom on the second floor. The furniture consists of a table, desk and chairs. No throne-shaped affair with multitudinous drapery and cushions, no doors or windows to be looked after and suspected—nothing but the scant curtains and the little medium, helpless on the chair.

Results? By actual count fifty fully materialized forms, of men, women, coming out three or four feet into the room. When not recognized, as most of them were, they told their names clearly and plainly. A good light burned all through the seance, enabling us to readily distinguish color of hair, jewels, etc.

The writer was in Kansas City on business of great importance which ended in a great success, and was an entirely stranger there, and, to my surprise, the cabinet control took it up and discussed it, pro and con, keeping in view the necessity of secrecy, making herself intelligible only to myself. And this, with no power to read my mind, as I had completely dismissed all thoughts of business on entering the Aber home. This, and much more I could and would gladly relate—for much, in the way of starting tests, or, as it is called, "space permit," but suffice it to say that there was not, and is not a shadow of doubt ever in my mind to-day, as to the reality of this work that W. W. Aber is doing, nor of the complete fulfillment to him of the promise made him for the great literary work he is now about entering upon for the spirit world.

In conclusion I wish to say to those who, like myself, are going here and there seeking the confirmation of our hopes and desires along these lines, spending our time and money in fruitless efforts to see and hear and examine for ourselves, why not go to the highest authority for knowledge? Why not see the best and the most authentic? Personally, Mr. Aber is a most genial, kind and generous gentleman, and his wife is a charming hostess, and a visit to them inclines one to a speedy repetition of it.

Courage, Brother Aber, you have naught to fear—you, on whom the mighty gifts of progress and revelation are bestowed—you, who are of the chosen.

MARGARET MAYNE HELSLEY.
Omaha, Neb.

BOOK REVIEW.

Success and How to Win It. By B. F. Austin, B. A., D. D. The Austin Publishing Co., Geneva, N. Y. Price 25c.

This most excellent work of 67 pages comprises a lecture, and a course of twenty-four Success Lessons given by Dr. Austin in his summer classes and through his monthly magazine, "Reason." It is one of the best works to place in the hands of young people, wisely teaching the way to success, through proper mental culture combined with high ideals. It is worthy of wide circulation, and is commendable in every respect.

Healing Currents from the Battery of Life.

Teaching the doctrine of the Positive and Negative Mind of God, and of the Lord Jesus Christ as the Mediator between the two states of being; revealing how the Truth awakens the Soul to its natural inheritance as an immortal co-worker with God, giving it dominion over sin, sickness, poverty and death. By Walter De Voe, Chicago. Price, 32c.

A New Light Here.

A NEW LIGHT IS BREAKING IN UPON SPIRITUALISM. IT HAS BEEN BROUGHT TO EARTH BY THE ANGELS AND GIVEN TO MRS. JOSIE K. FOLSON OF ST. LOUIS. ON THE ROSTRUM, IN THE FULL LIGHT OF DAY, MOST REMARKABLE MANIFESTATIONS OCCUR THAT CAN NOT FAIL TO CONVINCE THE SKEPTIC AND INVESTIGATOR THAT SPIRITS CAN COMMUNICATE WITH MORTALS. WITH THE BLUE BOOK ON ONE SIDE AND BOGUS MATERIALIZERS ON THE OTHER, IT IS REFRESHING AND ENCOURAGING TO WITNESS THE MANIFESTATIONS THAT OCCUR IN THE PRESENCE OF MRS. FOLSON. HER SUCCESS WILL CAUSE A HEALTHY, HOPEFUL VIBRATION TO ANIMATE EVERY HONEST SPIRITUALIST.

A REMARKABLE SEANCE.

Fine Public Manifestations of Spirit Power.

To the Editor:—One of the most remarkable manifestations of spirit power on record occurred at Howard's hall, in St. Louis, on Sunday evening, May 29. After an exceptionally interesting, able and suggestive lecture by C. W. Stewart and some readings by Miss Ella Preston, Mrs. Josie K. Folson prepared to give her manifestations. Mrs. Folson had but partially recovered from a very serious illness, and this was her first appearance at the hall for three weeks. She first selected a committee from the audience, composed of two skeptics and one investigator, and placed in their hands a number of cards and two tablets of paper, with the request that the committee examine them carefully and report whether there was any writing on them or not. After a careful examination the committee reported that there was no writing

ing or other marks of any kind upon either cards or tablets. Mrs. Folson was then blindfolded by a skeptic and proceeded to give spirit messages in answer to written request from the audience. After giving messages and names to perhaps the number of twenty-five, which were all recognized, she passed under the control of Spirit Carson, the expert in spirit writing, who has been in spirit life since 1776. Mr. Carson then called for the cards and tablets and selected a committee to read the messages and deliver them to the parties to whom they were addressed, and the medium, standing in the full glare of electric light, took the cards one by one, held them to her forehead for the space of three seconds each, and handed them to the committee, with messages, pictures and flowers inscribed upon them, some in pink, some black, and some in gold. After giving fourteen messages on the cards, and all of the names signed were recognized, Mrs. Folson, still under control, took up one of the tablets, and after more singing she held the tablet to her forehead, and began tearing off the pages until some eight messages were given in that form, all recognized. Some receiving them being entire strangers. The messages were all couched in beautiful language, grammatical in construction and of a high spiritual character.

It is only a short time since Mrs. Folson received this wonderful development and it has been evolved during the most trying period of her life. Mr. Carson has said that when she is restored to health, and with proper conditions, he will be able to stand before an audience and give such manifestations for an hour at a time.

The convincing character of such manifestations ought to settle the question in the minds of all thinking people, but like all other great truths that have come to the world, even this the highest and grandest must make a place for itself, along the lines of evolution. ON LOOKER. St. Louis, Mo.

MEDIUMS RELIEF FUND, ETC

Important Announcements from the N. S. A. Office.

To the Editor:—It gives me much pleasure to announce that the Mediums' Relief Fund has so nearly raised the necessary thousand dollars, to secure the other thousand promised for the first of July, that the fund for the relief of the thousands, provided another like sum could be raised from the Spiritualists at large, has extended the time for one month longer, and he has authorized me to state that it will close the first of July. We are very grateful for this extension of time, as we now feel certain that we will raise the amount of less than one hundred dollars that we need for the completed sum, for it will give some of the friends who have not been able to contribute to the fund time to do so during June, while those who have signified their intention of aiding in this work, as soon as their spring debts were paid, will not have an opportunity to do so. If during the month we should happen to raise a little more than the required sum, the contributions will be listed in the special fund, and printed in the spiritual papers. All will be welcome, for we must not forget that the medium beneficiaries must be regularly paid, and that a constant expense for their care must be met. But a few days ago, the sum of \$24 was sent to aid a veteran medium in San Jose, Cal., who is quite disabled and about 85 years of age. All the time we are learning of cases that need temporary aid as well as those of regular pensioners. Please, friends, those who have not already contributed to this fund, send what you can, and the angels with mortals will be glad to receive them. The list, before published, will be printed in the papers early in July.

Summer Meetings in St. Louis. It gives me pleasure to announce that spiritual meetings will be held in St. Louis during the summer, by the N. S. A. and its auxiliary, the First Spiritual Society of St. Louis, in the Temple of the said First Spiritual Society in St. Louis. Sunday meetings will be held, morning and evening which will be free to the public. Week evening meetings will be held two or three times a week. The Temple will be open daily for the reception and registering of visitors, with a free reading room, where the spiritual papers and other literature will be found, and also a list of desirable rooming-houses. The best of talent among the platform speakers and mediums of our cause will present Spiritualism in all its phases. The meetings will be held at the Temple of the said First Spiritual Society, at 635 Theodosia avenue, St. Louis, Mo.

Attention. Anyone not able to show a plain and unequivocal endorsement from the N. S. A., has no right to claim to represent the cause. All who wish to represent the National Association have their certificates of endorsement signed by the president and secretary of the N. S. A., and bearing date of the present year—fiscal year, to October, 1904—only. Some years ago, the N. S. A. issued certificates for contributing members, but they did not endorse any, and the certificates were merely receipts for money contributed. These certificates were abolished years ago, as we found they might be mistaken for credentials from a superficial examination. The public is warned against anyone who may present such a paper as an endorsement from this office. MARY T. LONGLEY, N. S. A. Secretary, 600 Pennsylvania avenue S. E., Washington, D. C.

Making War on Cruelty. The annual meeting of the Illinois Humane Society was held in Chicago, Saturday, June 4. President Shortall reported on the work of the last year, saying that efforts have been directed particularly against vivisection as practiced in the name of science, and especially in Chicago.

Ways to abolish fox hunting, vivisection, live pigeon shooting, and dog fighting were discussed. The meeting was held at the society headquarters, 560 Wabash avenue. "The horrors of vivisection, emphasized by its comparative uselessness, continue to appeal to the sympathy and to deserve the condemnation of the benevolent, and to urge forward the complete abolition of vivisection proper limits," said President Shortall. "The merciless experimenter continues in the name of science the infliction of agony beyond description upon sentient creatures, committing such offenses that the sympathy and pity of educated humanity revolt at the contemplation of it. Instances of revolting practices of vivisection, of the eyes of children in our schools could be cited without number."

"We have also had occasion many times during the year to prevent that depraved species of so-called sport known as chicken fighting, and in this connection the highest praise is due our chief of police, Francis O'Neill, and the officers under him for their co-operation."

Mr. Shortall also recited instances where the society has interfered with dog fights and fox hunts, bringing police interference to bear in their efforts to prevent the practices.

Walter Butler, secretary of the society, furnished some statistics of the year's work. They are in part as follows: Complaints of cruelty to animals, 2,306; Animals relieved, 4,385; Horses laid up as unfit for service, 728; Dissatisfied animals removed by ambulance, 231; Abandoned and indolent, 256; Killed, 170; Cases prosecuted, 1,093; Complaints of cruelty to children, 646. The organization has been strengthened and its scope enlarged by its consolidation with the Illinois Society for the Prevention of Cruelty to Children, and under the name of the Illinois Humane Society fulfills the functions of both organizations.

For the coming year officers will be as follows: President—John G. Shortall, Secretary—Walter Butler, Treasurer—Charles E. Morrison, Executive committee—John G. Shortall, John T. Dale, Miss Ruth, Edwin A. Fuller, Henry N. Hart, Charles E. Morrison, William Penn Nixon. New directors elected—Mrs. Philip D. Armour, Mrs. George E. Adams, and Mrs. T. B. Blackstone.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiquito, reveals the hidden, impure influences and results of the Roman confessional, as proved by the sad experience of many wretched lives. Price by mail, \$1. For sale at all book stores.

A LUCID STATEMENT.

B. F. Underwood Explains His Attitude on Materialism, Etc.

Editor of The Searchlight:—I appreciate the kindness of your remarks on reprinting an article by me from The Progressive Thinker, but I am not impressed with the great importance of making a statement of my views, in addition to what I have said and written from time to time the last few years. My general philosophical position, in opposition to Materialism, I have during the last quarter of a century, stated again and again in my lectures and debates, editorials and contributions. In the Boston index, when I conducted that paper, 1880 to 1887, in The Open Court, in The Religio-Philosophical Journal, in The Arena, in The Metaphysical Magazine, in The Mind, in Intelligence, in Secular Thought, in The Investigator, in The Christian Register have appeared addresses or essays by me exposing the fallacies of Materialism.

I was in my earlier life a Materialist and wrote in defense of philosophical Materialism, but the system never satisfied my understanding, and I have since acquired larger knowledge and more mature thought I came to see its utter untenableness and for years I have advocated the philosophy which regards matter, not as the ultimate basis of all phenomena, and in special organized forms, as the cause of life and mind, but as itself only a phenomenal manifestation of the Ultimate Reality. The philosophy of Herbert Spencer, thoroughly anti-materialistic in all its implications, has most commended itself to my reason. In exposition of this philosophy I was lecturing early in the 70s.

In late years my own personal investigations have carried me into a field far beyond the materialism of the past. I have been exposed by Spencer, Darwin, Huxley and Haeckel, and in which it was left for other observers and thinkers to blaze the way for future investigators. In this field are observed phenomena which purport to be manifestations of the life and intelligence of extra-mundane beings. My own observations and experiences, extended through years, and guarded with a care and precaution against self-deception or deception by others, increased by my skepticism and full realization of the liabilities of imposition or mistake, have satisfied me of the reality of such beings and of their agency in certain physical and psychophysical phenomena with which I am familiar. I do not expect others to accept this statement as evidence. Certainly no such expectation would have been produced much impression on me in the absence of those personal experiences and proofs which have convinced me beyond all reasonable doubt of man's survival of death.

In saying this I do not, of course, endorse as genuine, all or most which passes under the name of Spiritualism, but as genuine, all or most which characterizes the phenomena of the doctrine and theories which are advanced. I say this not because I think that all such phenomena are spurious or all such doctrines false, but to obviate the necessity of any critic citing against me the exposures, deceptions and frauds which commercialism and greed on one side and ignorance and credulity on the other have fostered in connection with Spiritualism.

Much that I have said and written as to claims and pretensions made by many Spiritualists still expresses my views, and indeed knowing more of the subject than I did when I made those strictures, I could now speak with more positiveness and definiteness and could explain where I am only partly correct. I will add that for me investigations of alleged spirit phenomena, as ordinarily conducted, have possessed little value and for years I have not cared to witness them nor have I wasted time in reading reports of them.

This is just as true of some of the investigations which have resulted in infamously dishonest, on the part of the mediums as of some that have been convincing to undiscriminating explorers in a field demanding patience, experience and judgment, as well as the scientific spirit and the determination to accept nothing as conclusive in the absence of unequivocal proof and of verification where it is claimed to be possible.

The main point here is that my experiences and investigations have satisfied me—satisfied in the word—that death is not the end of man, but a transition to another stage of being from which, under certain conditions, come evidences of the continued personality of those who have lived and passed away on earth.

It may be said that I should not expect my ex cathedra statements to be accepted as evidence. I certainly do not. I do not ask, I do not wish it. No other person's word would have been proof to me. I can only expect that those who know me will accord to me sincerity and truthfulness as to my convictions. To get the evidence, the evidence needed to satisfy them, they will have to make researches for themselves, without which they can get nothing except the testimonies of others who have examined the subject.

A record of my investigations and of my reasonings and conclusions based upon my observations and experiences, would require a large volume. It would be useless to attempt to do so in the details except a few of the articles, which I have not the time to write at present, and which I will not undertake to prepare for publication until I can get the leisure to do the work, at least, fairly satisfactorily to myself. Those who wish more specific statements by me, will have to wait until I can find the time and the opportunity to write on the subject as the subject of my articles, and even justice to my conclusions, demand. At present, in the midst of daily newspaper work, I have little time or strength for anything else.

B. F. UNDERWOOD, In Searchlight.

Want More Power. At the 19th quadrennial session of the Protestant Methodistists, convened in Washington as we write, some 200 delegates being present, it is reported a project is on foot to unite that body with the Congregationalists, the United Brethren, and probably some of the other minor orthodox sects, with the view of strengthening their influence.

There is not a church in Christendom, save the Roman Catholic, which does not feel the necessity of widening its borders to resist the forces of Spiritualism and Agnosticism. By the latter we mean those who reject the teachings of Christianity, though many, perhaps most of them, are believers in a continued life.

A Plea for Honesty.

A Foremost Worker Declares for True Mediumship.

To the Editor:—It is with no small degree of interest that I read the various articles in The Progressive Thinker about the "Blue Book" question, as they appear from time to time, and while I regret that there should be any possible chance of imputing fraud among the many who pose as representatives of Spiritualist workers, I am heartily glad that the time is arriving when Spiritualists are beginning to see what is good for the cause, and are taking steps to eradicate the evil that looms so great before our eyes.

It is singular that so many of us are afraid to let the public know that we are aware of the fact that fraud exists, and that we are trying to stamp it out; moreover it seems to me eminently worse to try to conceal that fact when we know it to be true, than it is to speak out and let the world see that we are alive to the needs of the hour, and are determined to place Spiritualism upon the highest possible plane.

We cannot deny that there is fraudulent work done in nearly every quarter of the country, and it seems to me the sooner we stop crying "fraud-hunter" whenever we find a man or woman who makes a plea for honest mediumship, the better it will be for all concerned. While I am not a possession of much evidence concerning the matter of the "Blue Book" address, I believe I may say that I have passed the "embryonic stage" as an investigator of spirit phenomena to such an extent as to be enabled to know that there are many whose phenomena are connected with BUT ONE SPIRIT—AND THAT ONE THE CONSTANT OCCUPANT OF THE SO-CALLED MEDIUM'S BODY.

Bitter facts though these things may be, it is not the part of valor, or a desire to benefit the cause, that will prompt our keeping silence in the face of the flagrant practices of the many who are destroying the faith of people in Spiritualism. Not that I am afraid that Spiritualism will fall, but I would much rather see it but up and on the inside, inside the ranks, than to see outsiders come, wrest our discoveries from us, clean house and present the clean front to the world.

SPIRITUALISTS CLAIM TO BE LOVERS OF HONESTY—OF CLEAN MANIFESTATIONS—YET PUT A PREMIUM UPON DISHONEST MEDIUMSHIP BY THEIR INORDINATE FEAR OF HAVING THE WORD KNOW THAT WE HAVE FOUND A FRAUD AMONG OUR RANKS, SHAME BE UPON US IF WE FEAR TO SPEAK THE TRUTH, SHOWING TO THE WORLD THAT WE LOVE OUR SPIRITUALISM TOO MUCH TO HAVE IT DECEASED BY THOSE WHO WOULD DEBASE THEIR MEDIUMISTIC POWERS BY THE LOWEST FOR THE PALTRY SUMS THAT CAN BE GATHERED.

The writer was once one who feared to say that there were any Spiritualists who would do other than right; but thanks to the Angel world and their ministrations, that stage is passed, and

WILL J. ERWOOD, LaCrosse, Wis.

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Success, And How to Win it. A little book with the above title has just been issued by its author, Rev. B. F. Austin, which should be in the hands of every man, woman and child. It is a book of pure gold from Mr. Austin's rich cerebral mine. It is well printed in clear type upon first-class paper, and costs only 25 cents.

H. V. SWERINGEN.

ment and a purpose to make the acquirement of knowledge a life-long occupation.

8. The National Spiritualist Association has proved to be a universal blessing and merits our hearty co-operation.

10. Our thanks are merited by, and are hereby tendered to President A. Scott Bledsoe, and his official staff for the able and efficient manner in which the affairs of this association have been managed during their administration. Approved and adopted by the Kansas State Spiritualist Association, in session, June 6, 1904. JOHN BEYER, Secretary to room.

silence will no longer be a part of the policy when it comes to the matter of a plea for the honest medium in preference to the counterfeit.

"I once heard a gentleman say that, 'there was no such thing as fake mediums,' that all mediumship was genuine," and that we did wrong to make the imputation that such was not the case. Even supposing his premise to be true (which it is not) it does not necessarily follow THAT ALL MEDIUMSHIP IS ELEVATING AND MORAL. Nor does it follow that said mediumship is never subjugated to a base use.

I for one am glad that if Miss Harlow has the evidence she maintains she has, she was TRUE WOMAN ENOUGH TO SPEAK OUT IN MEETING. We need just such representatives to further our cause. Our early workers like Warren Chase, E. V. Wilson Colby Luther, and the many more who stood in the front rank, were noted for their heroic and fearless attack upon the incongruities and inconsistencies that characterized old theories and systems, and by the very force of their labors cleared the way for the world's advanced thought. A crisis called them to the front, as it did Lincoln; to-day A CRISIS IN THE RANKS OF SPIRITUALISM IS CALLING TO THE FRONT THE ONE HARLOW WOMAN DARING TO SPEAK FOR TRUE MEDIUMSHIP AGAINST CHARLATANISM!

Because one speaks out against such things is no evidence that they are opposed to mediumship. I often say to my audiences, "IF SPIRITUALISM IS TRUE, IT IS WORTH ALL THE TIME THAT CAN BE SPENT IN PROVING IT SO; IF IT IS NOT, IT IS WORTH ALL OUR TIME SPENT IN PROVING THAT IT IS NOT." If then there be fraud work passed off as genuine, and the most sacred feelings are trampled upon by those "seekers after pelt" it is WORTH ALL THE TIME, AND HARD FEELINGS THAT MAY ARISE, SPENT IN PROVING THE TRUTH OF THAT FACT. We as Spiritualists do not want to be humbugged—we do not want the world to point at us and say that we are shielding fakirs. We need not be afraid that this stir is going to injure the standing of Spiritualism. On the contrary it will be the life of it, if we succeed in putting before the public mediumship that is beyond suspicion. I am not afraid of the opposition we may receive from outside workers, for the cause is just, and COUNTERED BY SPIRITUALISTS, DOES US MORE HARM THAN A HUNDRED TALMAGAN SERMONS AGAINST US. LET THEM PREACH, BUT SPIRITUALISTS, FOR FREEDOM'S SAKE, DON'T BE AFRAID TO FACE THE ISSUE; AS THE CIVIL WAR HAS CEMENTED THE NORTH AND SOUTH MORE FIRMLY THAN EVER, AND PRESERVED THE INTEGRITY OF THE NATION, SO WILL THE FIGHT FOR TRUE MEDIUMSHIP IN OUR RANKS BE THE SALVATION OF SPIRITUALISM.

As ever, yours for Spiritualism based upon actual phenomena.

WILL J. ERWOOD, LaCrosse, Wis.

LaCrosse, Wis.

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SATURDAY, JUNE 18, 1904.

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when a attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

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You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

The Arcana of Spiritualism.

A Manual of Spiritual Science and Philosophy.

The readers of The Progressive Thinker are already acquainted with the character of this book. It is intended by its assisting, inspiring spirit-authors to furnish a compendium to the student of psychic laws and manifestations. It has been more than thirty years in preparing and contains all that has been received by me through inspiration and research during that time on the subjects it treats. Few questions will arise in the minds of investigators that are not answered in its pages. Price, \$1.25 postpaid. Address all orders to HUDSON TUTTLE, Berlin Heights, Ohio.

New Religion of Japan.

An editorial in the Chicago Tribune expresses some very interesting and deeply thoughtful and philosophical ideas concerning the religious status and outlook in a country which to-day attracts the sympathetic attention of the world.

Says the article referred to and it is perhaps of deeper interest to Spiritualists than any other, for the decided trace of Spiritualism in the Japanese Shinto cult:

To a people expecting a great religious teacher, will not a great religious teacher come? If thousands and thousands of minds are speculating profoundly on moral questions, is not an atmosphere created in which one may expect moral answers? Japan believes that it will give birth to a sage who will melt Shintoism, Confucianism, Buddhism, Bushido, Christianity, Positivism, and all other philosophies in a moral boiling pot and then, after the elimination of the dross and the slag, produce by purity of life and by reverence of insight a system respondent and suitable to new Japan and the twentieth century. Is not the first requisite to such a development, the conviction that such a development is impending? What more nutritious surroundings could be devised for the youth of the founder of a religion than a nation searching with all its heart

religious truth and believing that the revealer of religious truth is growing up within its boundaries?

Shintoism has given Japan the ceremonies of adoration for glorious ancestors and the genealogies of the gods and deities to whom the mikados trace their derivation. Almost its only moral precept is: "Obey the impulse of your nature and the emperor." Though called the state religion of Japan, it is not so much a religion, placing man in reverent communication with God, as a cult, compelling man to a certain formal regard for his fellows and his predecessors.

Confucianism, reaching Japan at a later date than Shintoism, brought with it only a cold code of useful virtues. It can hardly be called a religion, unless the word religious can be applied to Benjamin Franklin when he is observed in his autobiography marking himself every night on his success or failure in adhering to such virtues as he thought would lead to the production in himself of effective personal characteristics. To be a follower of Confucius is to be, like Franklin, a follower of "what is best in the highest sense for one's self." The hopelessness of such egoism finds its final flower in the Japanese saying, "I ignore life; why should you wish me to be concerned about death?"

Buddhism, dwelling on amicable terms with Confucianism and Shintoism, has given Japan its poetry, its drama, its architecture, its present form of aesthetic life. For such contributions to its welfare Japan can never cease to be grateful. But Buddhist pessimism accords ill with the temper of a debonaire, chivalric people who are eager to exploit all the riches of human life.

Bushido, the feudal code of ethics, can almost be summed up in the word loyalty. "When dying fighting for one's master," says Bushido, "affection for parents and the love of wife and child are thought nothing of compared to loyalty." It is evident that modern political and industrial conditions cannot be moralized by feudal principles of personal subordination.

Therefore Japan gazes longingly—and hopefully—into the future for the man who can apply eternal truth to new problems and who can give moral and religious cohesion to the jarring forces of democracy, government and competition in business. There could be no more startling indication of the serious nature of the Japanese character.

A Sample Sermon.

As related by the Fort Wayne Journal-Gazette, of Monday, June 6, the Rev. A. K. Zartman, D. D., pastor of Grace church, gave the second of his series of sermons on the topic "Why Men Do Not Go to Church," last evening. His subject for the talk of last night was "Why Men Should Go to Church." Prefatory to his sermon Dr. Zartman read extracts from a letter he had received during the week in answer to his query, "Why Men Do Not Attend Church." The letter contained some forty reasons advanced in explanation of the non-attendance of the male members of a community and it was in rebuttal of these reasons that Dr. Zartman devoted the most of his sermon. Dr. Zartman said in part:

"The writer says that 'the Bible is no longer considered infallible by advanced thinkers and scientists.' This is not so, for we have an example of the reverence in which the book is held in the death of McKinley. Again he says that the arguments of Huxley and Paine have never been answered in the pulpit. Yet these men died imploring God to have mercy on them. In regard to the creation, the writer states that 'men do not believe in the special creation'—that is, they believe in the process of evolution. Well, is that belief easier than the story of the creation contained in the Bible? All foremost scientists say that the story of the creation as contained in the Bible is the simplest.

"I cannot believe that his reason objects to, says the writer. Well, when we are born again we shall understand those things we don't understand now. People can't believe the story that the snake talked to Eve and that the whale swallowed Jonah. Why, there are sea animals in the Mediterranean sea that can swallow horses and boats and the men in the boats. If such be the case, and if we believe in God, He could keep Jonah alive for three days in the whale's belly. 'Men stay away from church because they don't believe that death is the result of sin,' says the letter writer. Well, what caused death, then? They believe that the creator is not sincere; they believe the same of Jesus Christ. They stay away because their ministers, when called by God to new pastorate, are careful that the call is never from

a higher to a lower salary. That is not so, for I have known men who have gone from higher to lower salaries.

"Men stay away because preachers give more attention to the rich than they do the poor members of their congregations." Preachers who do that are fools. The writer of the letter goes on to ask: "Why, if the saloon is an enemy of the church, so many church members tolerate it, and even patronize it?" "That," said Dr. Zartman, "is a keen cut and piercing point. If all the church members would unite they could drive the saloon out. 'Again,' said the writer, 'men do not believe this doctrine of the church; if God is merciful, why do we need a human intercessor in the person of Jesus Christ?' Well, that is what the Bible teaches."

Coming to his sermon proper, as to why a man should attend church, Dr. Zartman remarked: "Men need Christ as a savior as well as the women. Many are indifferent until the end of life, and then they plead with God to forgive them their sins. Further, it is the opinion of the majority of men that the church is a blessing to a community, and that attendance benefits a man. The best people of a town are the church people. If this is true a man is under a moral obligation to God to go to church."

"It is a good thing for a man to go to church not only for his spiritual body, but for his physical as well. Going to church once or twice a week rests a man, as no picnic or other outdoor pleasure rests him. If the services are not helpful the man in the pulpit is not being properly supported. For these reasons, and many others, we conclude that men should attend church."

Much might be said by way of comment and criticism on the Rev. D. D.'s discourse.

The assertion that Huxley and Paine died imploring God to have mercy on them is among the stock false declarations made by orthodox preachers and writers concerning the death of "infidels" of note in general. And it will continue to be iterated and reiterated as long as orthodoxy is believed and preached.

Of course, if this D. D. believes there are sea animals in the Mediterranean to-day that can swallow horses and boats and the men in the boats, it is easy for him to believe that the snake talked to Eve and the whale swallowed Jonah or, if the Bible said so, that Jonah swallowed the whale and vomited it up on dry land.

Great is faith! "Going to church once or twice a day rests a man, as no picnic or other outdoor pleasure rests him." Yes, verily; the picnic keeps a man wide awake; while the somnolent droning of the weary platitudes of an orthodox sermon will bring restful slumber to the eyelids of the ordinarily wakeful churchgoer.

The few preachers that obey the call from a higher to a lower salary, are the exceptions that prove the rule.

Will Not Be Sensational.

Word comes from New York that rather than be a sensational preacher, Rev. Edward Everett Knapp has resigned the pastorate of the Central Baptist church of Brooklyn.

Empty benches. Sunday after Sunday convinced Mr. Knapp that he was not preaching the sort of sermons that could draw people. He told his friends that he would have to leave the church before he would resort to sensational methods to attract an audience.

His friends urged him to keep on just as he had been going, but it was said that he became disheartened at the growing listlessness in the church and determined to resign.

And this in Brooklyn, the city of churches! Brooklyn, the home of a Beecher and a Talmage and an Abbott. Verily, old theology is dying at its root, as Catholicism is decaying in the city of the pope, and in Catholic France. Not until it discards its effete dogmas and accepts the Spiritualistic evidence of a future life, will Christianity get a new start.

"The Infidelity of Ecclesiasticalism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychological science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"The Romance of Jude." A Story of the Life and Times of the Nazarene and His People. Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Nearly bound in cloth and gilt. Only 50 cents.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 5 cents. For sale at this office.

**THE SPIRITUALISTIC FIELD—ITS WORKERS,
DOINGS, ETC., THE WORLD OVER.**

W. Sprague and wife, N. B. A. Mitchell and wife, Mrs. J. C. Mitchell, are now at home after their vacation. Their camp-meeting engagements are as follows: Snowflake Creek Lake, Mich., July 31 to Aug. 5; Vicksburg, Mich., Aug. 7 to Aug. 10; Park Mich., Aug. 14 to Aug. 18; Ashley, Ohio, Aug. 21 to Aug. 25. The family will have weeks of vacation between June 26 and August 1 at Lake, Mich. Societies or individuals wishing their services en route, address them at 618- Newland street, Jamestown, N. Y.

Iwin Smith, writing on "The Rights of Non-Resident Defenders," says:

"Inspiration must be universal and cannot be limited by race."

We are not warranted in picking certain passages and pronouncing divine will while the rest are un-

and in the evening the infant son
of Mrs. Gitchee was christened
by Sprague, flowers being used
in a large and appropriate man-
ner. As our plan for conducting the
service has gone beyond the experi-
ence of others, and believing it may
be of value, I would say that we
had a 60-cent membership fee; 25 cen-
ts for each child, make a 10-cent col-
lection at all of our public worships,
and seemingly small financial plans.
Understand me to none, our Auditing
Committee has reported that during
the year we have raised \$587.78; paid
\$501.64; for hall rent \$175.34;
for expenses \$50.04, leaving a bal-
ance in our treasury of \$456.80.
We are open to public inspection. We
will hold our next meetings

[illegible]

Spiritualists and investigators. The Blue Book states that are staying in the city of New York. They pay us a visit to help the work along. We hold two tests each week, and one for the public each month. For members only, Mrs. E. J. pastor."

Aurora Bates writes from Aurora, "The Information in No. 78 of 'The Blue Book' is worth a year's

I hear many words of commendation from Mrs. Isa. Cleveland the pastor of the Society of Psychic Forces, Besenule medium herself, she is in sympathy with those Spiritualists who composing the Blue Book and the different methods adopted by trial-

are but a few books, and we recommend this as being interesting and instructive. Price, 75 cents.
(Continued next week.)

(Continued next week.)

J. C. F. GRUMBINE,
1285 Commonwealth Ave.,